

THE PANCASUTTAM

OF

AN UNKNOWN ANCIENT WRITER

पंचसुत्तं

Edited

With Sanskrit rendering, introduction
and notes in English

By

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Introduction

This edition of the Pāñcāsuttam is primarily meant for the students of the Intermediate Arts class who offer Ārḍha-Magadhī as their second language at the examination. The text is very small and the language is extremely easy but the contents are highly important. To my knowledge, only one printed edition of this book is available and that is by Prof. Upadhye. The students were in need of another edition with fuller notes and explanation. To supply translation is against my principle and again it would not be of great importance in books like this. I have given the Sanskrit rendering of the text instead which would help the reader much. It is sometimes very difficult to render certain words into correct English and give the exact meaning in it. It can however be expressed with advantage in Sanskrit. Hence I have quoted Haribhaṭṭa's commentary as far as possible in the notes. The students are expected to make a judicious use of it.

The title Pāñcāsuttam indicates that there should be five Sūtras. The term sūtra is not very clearly used by the Jain and Buddhist writers. It does not mean an aphorism or short

sentence laden with deep sense in the present work, but it means a section containing many concise but important sentences with necessary explanation and extraneous advice. The sections are closely connected with each other. The title of each is quite significant. So the work seems to be one whole composition with five divisions linked together and hence the fruit of possibly one man's labour. But the nature of the work is such that different authors could write separate sections and they might have been connected together later on. At the first thought, one would be led to imagine from the title that the book consists of five disconnected sutras, but it is not so. Sutra is thus defined in the Sanskrit, English Dictionary by Mr. Apte:

स्वल्पाक्षरमसदिग्धं सारवत् विश्वतोमुख ।

अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः ॥

All these requirements of the sutra are not fulfilled here. Only one, the first necessity of अल्पाक्षरत्व—brevity is supplied to some extent.

In the विशेषावश्यकभाष्य again, it is thus defined:

अप्यगद्य-महत्तय वत्तीसादोसविरहिय ज च ।

लक्ष्मणशुक्तं सुत अट्टहि य गुणेहि उववेय ॥ and the सूत्र “उत्पादव्ययध्रौव्ययुक्तं सत्” is quoted as a type. It

should be free from thirty two faults and possessed of eight merits Further in the same book we find Sutra as a synonym of Pravacana explained as under

सिचइ खरइ जमय तम्हा मुत्त निस्तविहिणा वा ।

सूएइ खवइ सुवइ सिचइ व सरए व जेणत्थ ॥

Looking to all these definitions of Sutra we find that the Sutra of the present work does not fully follow any one of them Really speaking it is a misnomer in the case of Jain and Buddhistic works Any way there are no five Sutras only, but five sections of Sutras here

The whole book serves the purpose of a guide to one who aspires for liberation Just as rivers meet the ocean in the same way the paths pointed out by the selfless and high-souled persons lead to the palace of perfect bliss All those rivers cannot be of equal length and speed Some may be short and quick, while others may be long and slow The roads leading to perfection are varied By complete renunciation one can easily, independently and quickly reach the goal By partial renunciation however one can get liberation after a long time Religion with its sub-divisions of charity good conduct penance and mental purity can be practised in these two ways Scriptures always enjoin the

first. The second is for the weak-souled people. In the present work that short and sure path is pointed out. The first two sections deal with the two stages leading to the acceptance of asceticism which is treated in the third. The fourth section refers to its thorough practice and the fifth section describes the state of the liberated souls and shows that liberation is the fruit of asceticism. This path cannot be followed by many people and therefore the author does not like to preach it to the undeserving. That will be the true favour and compassion for them. He says in the last section—“न एसा आणा अजेसि देया”, “तयणुग्गह्जाए” and “एसा करुणत्ति बुद्धइ” It may be charged that the book is meant for monks only, but there is not much truth in the charge. Although the ideal placed before the reader is that of monkhood, the duties of the laymen are not neglected. The minor vows (अणुव्रत्त) are prescribed for them and a very sober path of discipline is fixed. They have to achieve spiritual progress and practise austere penances. The layman should censure the evil in him and do righteous deeds. He should seek the shelter of the four dignitaries

The first chapter is of general importance. It is useful to both a layman and a monk. It commences with the usual salutations to the con-

querers (जिन) and their statement regarding soul, worldly existence and Karmas. The soul is associated with Karmas from times immemorial. They are the cause of its wandering in various existences. They multiply miseries. That chain of wanderings can be cut off by true religion which can be obtained by alienating oneself from sinful karmas. It can be done by cultivating the peculiar kind of mental attitude. One should seek shelter in अरिहत-सिद्ध-साधु and धर्म, censure and repent for past evil deeds of various kinds in the presence of the revered preceptor and resolve to behave meritoriously thereafter. This brings great peace of mind. It should be practised thrice everyday. He should think of the true nature of each dignity, appreciate the merits and try to elevate himself spiritually. He should create great fondness for the commandments of the Jina and with apt reverence towards them he should carry them out thoroughly. He should form the habit of looking at all with an eye of equality. He should be always anxious to apologise for transgressions and offence, conscious or unconscious. With a vow not to practise evil he should always strive to do good with great respects towards the Jinns who are the only benevolent friends. He should prove his fitness to serve and follow them. He

should realise his own weakness and folly. He should know what is beneficial and harmful. Knowing this he should remove his weakness and folly, avoid the sinful and finally adopt what is beneficial. Thus by true knowledge meditation and practice the bonds of in-auspicious karmas get loosened and destroyed in due time. They become less dangerous and non-recurring after destruction. The auspicious karmas at the same time come into operation, get stronger and yield the happy fruit like the medicine which is properly prescribed and administered. This is the beginning of the course of conduct which would end the worldly existence. Hence it forms the first section of the text. Its title implies two things (1) destruction of sins, and (2) the acceptance of the seed of merits; i.e. सम्यक्त्व—faith in the true god-preceptor and religion. It ends with the pious wish “सुहिणो भवन्तु जीवा.”

In the second section, further course of conduct is pointed out to the man who has passed over the first stage of faith and devotion. The second stage in his spiritual advancement is that of adopting the five partial vows of a householder. They are (1) to abstain from causing injury to living beings; (2) to avoid false speech; (3) to stop taking things which are not freely

and willingly given (4) to abstain from sexual intercourse and (5) abstention from possessing property. A layman cannot fully practise these vows. His first vow amounts to non-injury to moveable living beings only. The fourth vow allows him sexual dealings with his own wife.

The fifth vow requires him to put a limit to all his possessions. He should fix the nature and number of his possessions. Having accepted these vows he should practise them and be always prepared to execute the orders of the Jina. These holy commandments are the true charm, incantation, medicine and desire-yielding tree. He should avoid the company of irreligious friends and form religious habits. He should not censure faith. Want of righteousness is the greatest evil, blindness and source of calamities. Righteous conduct to him is like a guide to the blind and a donor to the poor. He should bear great respect for it. His conduct should be quite in conformity with his vows and the activities of his mind, body and speech should be pure. His undertakings should not be such as would mar his spiritual progress. He should avoid the extremes of passions and treat all living beings as he would do himself. At all cost loss of life should be avoided by him.

In short and simple sentences he is instructed as to what he should do and what he should not do. His income should be wisely and proportionately utilised in charity, enjoyment, retinue and hoarding. Always kind to his servants he should oblige and help them. It is his duty to protect and maintain them. He should be always alert and careful in the performance of his duties. He should consider the consequences of his actions and be ever mindful of the surroundings. All things should be practised according to the rites. Absorbed in meditation he should keep awake at night and think deeply of his time, age and duty. Pleasures of senses are worthless and transitory, always ending in miseries. Death may occur any time. Its arrival cannot be known beforehand. It cannot be prevented. Religion is the only medicine to cure that disease of death. A pious householder should meditate on that religion which is pure, followed by the great men, beneficial to all, free from transgressions and a source of bliss. He should pay respect to the propounders, protectors, propagators and the followers of this religion. The sort of life and minor vows of a householder as prescribed in this section are preparatory to his complete renunciation. The whole section is a sort of meditation worthy of being studied every day.

The third section deals mainly with the duties of a candidate for *śīṣā* towards his parents. Having fully observed the vows of a householder when a man becomes ready to enter the order of monks he should consider and discharge the responsibilities of the family life. He should not displease the parents and should not accept asceticism without their permission. If they are enlightened he should appeal to their sense of disgust for the worldly life by pointing out its transitory nature. Pleasures are poisonous. Death is imminent and all beings stand in constant danger of it. Human birth is not easy to get. From the human existence only liberation can be obtained. After passing through various cycles of birth and death the human birth with favourable surroundings can be secured as a result of good merit. It is like a boat to cross the ocean of the world. That boat should be kept immune by following the principle of *Samvara*. It should be piloted by true knowledge and its progress should be helped on by the wind in the form of penance. The human birth which has got such great importance will be like the *Chintamani* gem lost in the ocean if it is not employed in religious practices. Again in contrast to the miseries of this world, the perfect happiness of the

liberated souls should be described to them. Tortures and troubles are quite usual here, but in that state of liberation there is no sorrow, pain or anxiety. That great happiness should be brought home to the mind of the parents and thus their co-operation should be sought. They should not be offended at all. The unhealthy beginning cannot bring the happy fruit. To cause pain to the heart of the parents for taking to asceticism, is the unhappy beginning of the pious course of life. It is a great obstacle. So the parents should be persuaded and convinced of the great purity and success in the ascetic life. समुदायकडा कम्मा समुदायफला is a very good argument to invite them in sharing the good result of his ascetic life. He should even ask them to renounce the household life and practise austerities with them. If they are not inclined, he should request permission for himself and leave the parents who are suffering from the disease of karmas with the pious intention of securing the medicine of सम्यक्त्व for them and that may perhaps cure them. The parents should not in the least be offended. The life of lord Mahavira provides a notable example for this. To leave them in this way with the pious intention does not amount to actual leaving. Thus bent upon reaching the goal and

with the full satisfaction of all concerned the aspirant for liberation should initiate himself into monkhood at the hands of a great teacher with due ceremonies

The fourth section shows how a monk should observe discipline and exert studiously for spiritual welfare. He has to apply himself seriously to the faultless practice of monkhood. He should stick firmly to the path which is accepted and not swerve from it. He should develop an attitude of non-attachment and his mind should be perfectly composed. His first duty is to stay with his preceptor and receive instructions from him. With the great tranquility of mind he should acquire learning and put all the injunctions of the sacred books into practice. He should aim at liberation only, and give up all other desires. The knowledge of scriptures should be well and properly employed. Otherwise it goes fruitless like the incantation improperly tried. He should be devoted to systematic and exhaustive study of the scriptures according to the rites. The process must be the one prescribed by the religious heads. If one does not study there is no gain or loss to him. Those who are devoid of devotion and faith in religion feel pain in hearing the sermon. Others have no dislike

but indifference, and the third class cannot merely accept. Study without devotion is no study. There may be transgressions, but faith in the religion saves a man. He has no obstinacy. He comes to like the right path and even follows it. In course of time he comes to have fivefold carefulness and threefold control. They help him to develop the latent powers of soul. They are the mothers of the creed. Then he grasps the nature of things. He cannot leave them. He realises the importance of both knowledge and practice. He leaves the unstable and exerts to attain the stable. His activities grow purer. He is not greedy of the fruit. He remains unperturbed in difficulties, calamities and hardships. He knows the disease of karmas and tries to remove it by adopting proper remedies shown by a good preceptor. The medicine lies in righteous conduct and rough tasteless food. He gets the health of firm faith in the creed. That keeps his mind and deeds pure. His psychic force increases and soul power develops. He obeys the order of Jina and reveres the holy preceptor. All his religious performances bear fruits if he has got respect for the teacher. Without respect for him they injure him, like the food mixed with poison. Respect for the teachers brings salvation.

Such ascetic practices make him more happy than even gods in twelve months. Gradually he gets out of the worldly troubles. His spiritual achievements go on advancing and his ascetic life becomes entirely free from transgressions. Knowledge instigates and guides him to righteous behaviour. That course of conduct is free from delusion. It brings the blessed goal nearer. He shakes off the dirt of karmas and attains glory. He gets the final bliss by following the same course of conduct in many births. He completely destroys the karmas and puts an end to miseries. Aiming at this a monk should faithfully stick to the life he has undertaken.

The fifth section tells us what happens to the soul in liberated state. The soul flies upwards and reaches at once the top of the universe without any hindrance or obstruction and dwells there permanently with infinite happiness and knowledge. He is free from birth, old age and death. He knows no return. His karmas have lost their power on him. He has realised his true nature. Till now he was pressed down by karmas. He is devoid of the qualities of taste, touch, smell, sound and form. His shape cannot be defined. He is a non-material embodiment of knowledge, bliss and power. He enjoys eternal happiness. His taste is

beyond our comprehension He is self-settled and self-supporting. There is eternal happiness. The number of beings who enjoy it and of those liberable souls who are to enjoy it is infinite. We cannot even think of its being exhausted at any time Karmas are not inherent in the soul. They are again not imaginary imposition on it but real things in close association with the soul from times immemorial. Liberation will separate them from soul. The joy of liberation is not relative It is uncaused, indescribable and self-revealed. The liberated soul rests in the *लोककाश* and yet is independent of it. This is preached by the infalliable doctrine of manifold predication Liberation is possible for the mundane souls who deserve it. One who is not bound, needs no liberation. The bondage though without beginning can be ended as the ore can be removed from gold The bliss in liberation is endless like the endless time All do not get liberation. Out of those who are fit for it, some get it, others do not This is the order of the Jina It should not be imparted to the underserving. Those who can understand, appreciate, admire, digest and practise truth, deserve to be taught. Others should not be instructed in their own interest That is compassion Like the raw pot of clay in water, the undeserving perish by its greatness.

This पचमुत्तम्—is a small manual for the beginner in the faith. It is not marked by the technical details but its value varies inversely with its size. It is written from a personal point of view and is full of exclamations, appeals to the authority, moral injunctions, aphoristic maxims and homely illustrations with their application. Its contents are as old as Jainism. They were preserved in the memory of Jain monks in ancient times. There might have been some omissions and commissions in later days as they came down from generation to generation. There are many confessionary exclamations in it which might be shortened or lengthened according to the convenience. The work must have been held in high esteem as Haribhadraśūri has written a commentary on it.

It is composed according to him by चित्रनायाय—meaning ancient preceptors or the preceptor with the name चिन्तन. The first meaning is more likely. It is difficult to assign individual authorship to books like this.

When it is not possible to decide the authorship how can the date be decided? The contents of the book are very old. They do not seem to be quoted from other sacred books. The ground—

narration being intermixed with logical discussions. Each section is logically connected and the treatment of the subject-matter is masterly.

The present work emphatically exhorts the aspirants for liberation not to displease the parents and thus solves the hotly discussed question of *दीक्षा*. All cannot lead the strict life of a monk, so a sober path of discipline is prescribed for householders. They may adopt severe forms of austerities as they rise further on the ladder of spiritual progress.

It is peculiarly free from technical terms, detailed descriptions and clumsy multiplication of synonyms.

The use of words like *सुखे सुखमिच्छाई* and *ममत्तमे* unconsciously reminds us of the six classes of people according to Gosala and the famous learned Digambara logician *सहस्रम्*. It is for the advanced scholars to find out their significance if any.

In editing this book I am highly thankful to the Jain Ananda Pustakalaya of Surat for freely supplying the manuscripts and other useful books to me. Mr. Shambhudil Jagashi made a suggestion for this work and I undertook it. I have not been able to note the different readings in the three manuscripts which I have gone through.

One contained mere text and the other two were with the commentary of हरिभद्रम्बर. They ended thus:-

“ कृतं चिरन्तनाचार्यैः, विद्वत्तं च जाकिनीमहताग-धर्ममनुश्रीहरि-भद्रम्बरिवर्यैः । ”

and

“ पञ्चमूलादीनां समाप्ता । कृतिः सिताम्बराचार्ये-हरिभद्रस्य, धर्मतो जाकिनीमहत्तरामृतो । ग्रन्थाग्रमनुष्ठुप्छन्दोऽं गतं गतान्यष्टाविंशत्यविकानि । ”

The term चिरन्तनाचार्यैः does not help us much in deciding the authorship. The plural form can be used out of respect for the author. At the same time it is very likely that ancient authors might have composed the Sutras and Haribhadrasūri might have put them together.

In the present edition, many mistakes and misprints might have crept in for which I crave the apology of those learned readers who would kindly point them out to me for correction.

My most sincere thanks are due to Prof. K. V. Abhyankar whom I revere as an ideal guru ever since I joined the Gujarat College, for writing a foreward to the present work.

M. T. B. College }
SURAT,
1st August, 1934

V. M. SHAH



FOREWORD

I have much pleasure in welcoming the present edition of the Pāncasūtra which is a small elegant treatise written by some old writer whose name has still remained unknown. The book has occupied a position of high esteem among the post-Āgama works on Jaina Religion. In the small treatise the author has given a cogent and logical presentation of the spiritual uplift of the pious individual in five chapters which mark the five successive steps of his spiritual progress. The presentation is fully logical although a little bit unmethodical and the expression is chaste and adequate although a little bit archaic at places. It is the semireligious character and antiquity of the book that attracted a great scholar like Haribhadraśūri to the book and inspired him to write a gloss on it.

While writing his gloss Haribhadraśūri has not only laid down his finger on the stiff points and pointed out their exact sense which the ancient unknown writer of the book seems to have intended but at places he has beautifully preserved the traditional explanations which obtained at his

time. Although Haribhadrasūri's gloss may well-nigh satisfy the needs of one who is conversant with the Āgama Literature, still a beginner like the present University student, who takes up to the reading of the book for the purposes of University examinations, requires more help and I am glad to observe that an excellent service in the direction is rendered to the readers by Professor Vrajlal Mohanlal Shah, the present editor, by giving the Sanskrit and English renderings of the text and adding valuable explanatory notes.

I sincerely express a pious wish that the students would accord a hearty welcome to the volume and inspire the editor to do in future very substantial work in furthering the cause of the religious and secular literature of the Jains in Ardha-Māgadhi and other Prākritis.

Gujarat College }
Ahmedabad. }
20-9-1934 }

K V. Abhyañkar.
Professor of Sanskrit and
Ardha-Māgadhi

। ॐ अर्हम् ।

॥ पञ्चसुत ॥

चिरतनाचार्यकृतपञ्चसूत्रमध्ये प्रथम ।

1

[पावपङ्क्तिघायगुणबीजाद्याणसुत्त]

णमो धीअरागाण सव्वन्त्तण देविदपूइआण जइट्ठिअ
वत्थुवाइण तेलुक्कगुरुण अण्णताण भगवताण ।

जे एवमाइक्खति-इह खलु अणाइ जीवे अणाइ भये,
अणाइकम्मसजोगणि उत्तिम दुक्खरूवे, दुक्खफले, दुक्खाणु 5
वधे । एअस्स ण बुच्चित्तो सुद्धधम्माओ सुद्धधम्मसपत्ती
पापकम्मविगमाओ पापकम्मविगमो तद्वाभ उत्ताइभावओ ।

तस्स पुण विद्यागसाहणाणि-चउत्तरणगमण दुक्खड
गरिहा सुक्खडाणासेवण । अओ कायव्यमिण होउकामेण
भुज्जो भुज्जो सक्किलेसे त्तिकालमसक्किलेसे ॥ 10

(पापप्रतिघातगुणबीजाद्यानसूत्रम्)

नमो धीतरागेभ्य सर्तज्ञेभ्यो देवेद्रूपचितेभ्यो यथास्थितवस्तु-
वादिभ्यस्तैलोक्यगुरुभ्योऽरुहेभ्यो भगवद्भ्य ।

य एवमाचक्षते-इह खलु अनादिजीव , अनादिजीवस्य भरो-
ऽनादिकर्मनिर्निर्तित , दु खरूप , दु मफठ , दु खानुबध । एतस्य
व्युच्चित्ति शुद्धधर्मात् , शुद्धधर्मसंप्राप्ति पापकर्मविगमात् , पापकर्म-
विगमस्तथाभव्यत्वादिभावात् ।

तस्य पुन विपाकमाधनानि-चतु शरणगमन दुष्टतगहा सुदृ-
तागमासेवनम् । अत कर्तव्यमिद भवितुकामेन सदा सुप्रणिधान
भूयो भूय, सक्किलेशे त्तिकालमसक्किलेशे ।

जावज्जीव मे भगवंतो परमतिलोगनाहा अनुत्तर-
पुण्य संभारा क्षीणरागद्वेषमोहा अचिंतचित्तमणी भवजलहि-
पोआ एगंतसरणा अरहंता सरणं ॥

तथा प्रक्षीणजरामरणा अपेक्षकर्मकलंका प्रणष्टव्यावाधा
5 केवलनाणदंसणा सिद्धिपुरनिवासी निरुपमसुखसंगया सर्वथा
कथंकिञ्चा सिद्धा सरणं ॥

तथा पलतगंभीराशया सावज्जजोगविरया पंचनिदा-
चारजाणगा परोपकारनिरया पद्मादिनिदर्शना ध्याणज्झयण-
संगया विसुज्झमाणभावो साह सरणं ॥

10 तथा सुरासुरमणुअपृइओ मोहतिमिरंशुमाली राग-
द्वेषविसपरममंतो, हेतु सयलकल्याणाणं, कम्मवणविहावसु,

यावज्जीव मे भगवन्तः परमत्रिलोकनाथा अनुत्तरपुण्यसंभाराः
क्षीणरागद्वेषमोहा अचिन्त्यचिन्तामणयो भवजलधिपोतो एकान्तशरण्या
अर्हन्तः शरणम् ।

तथा प्रक्षीणजरामरणा अपेक्षकर्मकलङ्का प्रणष्टव्यावाधाः केवल-
ज्ञानदर्शनाः सिद्धपुरनिवासिनो निरुपमसुखसंगताः सर्वथा कृतकृत्याः
सिद्धाः शरणम् ।

तथा प्रशान्तगंभीराशयाः सावधयोगविरताः पञ्चविधाचारज्ञाः
परोपकारनिरताः पद्मादिनिदर्शनाः ध्यानाध्ययनसंगताः विशुध्यमान-
भावाः साधवः शरणम् ।

तथा सुरासुरमनुजपूजितो मोहतिमिरांशुमालो रागद्वेषविपपरम-
मन्त्रः हेतुः सकलकल्याणानां कर्मवनविभावसुः साधकः सिद्धभावस्य,

साहसो सिद्धभाषस्त केवलपिण्णत्तो धम्मो जावज्जीव मे
भगव सरण । सरणमुवगमो अ एवसि गरहामि दुक्कड ॥

ज ण अरहत्तेसु वा सिद्धेसु वा आपरिक्कसु वा उर
उत्तापसु वा साहसु वा साहणीसु वा अग्नेसु वा धम्मद्वारेणसु वा
माणणिज्जेसु पूअणिज्जेसु तथा माइसु वा पिईसु वा बधूसु वा 5
मित्तेसु वा उपयारिसु वा, ओहेण वा जीवेसु मग्गट्ठिअसु
अमग्गट्ठिअसु, मग्गसाहणेसु, अमग्गसाहणेसु ज किञ्चि
वित्तहमायरिअ अणायरिअ अणिच्छिअअ पाय पाचाणुअधि
सुहम वा वायर वा मणेण वा वायाअ वा कायेण वा कय वा
काराविअ वा अणुमोइअ वा रागेण वा दोसेण वा माहेण वा 10
इत्य वा जम्मे जम्मतरेसु वा, गरहिअमेअ, दुक्कडमेअ उज्झि
अअमेअ विआणिअ मए कल्लाणमित्तगुरुभगवतवपणाओ
एअमे । ति रोइअ सद्धाए अरहतसिद्धसमक्ख गरहामि

केवलप्राप्तो धर्मो यावज्जीव मे भगवान् शरणम् । शरणमुपगतधैनेपा
गमामि दुष्टतम् ।

य अर्ह मु वा सिद्धेसु वाऽऽचार्येषु वा उपाध्यायेषु वा साधुषु
वा मात्रेणु वा अयेषु वा धर्मस्थानेषु वा माननायेषु पूननायेषु,
तथा मातृषु वा पितृषु वा बन्धुषु वा मित्रेषु वा उपकारिषु वा,
आधेन वा जीवेषु मार्गस्थितेषु, अमार्गस्थितेषु, मार्गमाधनषु अमार्ग-
माधनषु यकिञ्चिन् पितृमाचरितं, अमाचरितं यमनष्टव्यं, पाप
पापानुबधि वृश्म वा वादर वा, मनवा वा वाता वा कायेन वा कृत
वा कर्माणि वा अशुमान्ति वा, रागेण वा दोषेण वा माहेन वा, अत्र
वा अत्रानि वमानस्यु वा, गर्हितगतत दुष्टतमेतत् ॥ ३ ॥
विज्ञान मया अयागमित्तगुरुभगवद्वरणात् ५

अहमिणं दुक्कडमेअं उज्झिअच्चमेअं । इत्थ मिच्छामि दुक्कडं,
मिच्छामि दुक्कडं, मिच्छामि दुक्कडं ॥

होउ मे एसा सम्मं गरिहा । होउ मे अकरण-
निअमो । बहुमय ममेअ ति इच्छामि अणुसट्ठि अरहंताणं,
5 भगवंताणं गुरुणं कल्याणमित्ताणं ति ।

होउ मे एणहिं सजोगो । होउ मे एसा सुपत्थणा ।
होउ मे इत्थ बहुमाणो । होउ मे इथो मोक्खवीअ ति ।

पत्तेसु एएसु अह सेवारिहे सिआ । आणारिहे सिआ ।
पडिवत्तिजुत्ते सिआ । निरडआरपारणे सिआ ॥

10 संविग्गो जहासत्तीए सेवेमि सुकडं । अणुमीएमि
सव्वेसि अरहंताणं अणुट्ठाण । सव्वेसि सिद्धाणं सिद्धभात्रं ।
सव्वेसि आयरिआणं आयारं । सव्वेसि उवज्झायाणं सुत्तप्पया-
णं । सव्वेसि साहूणं साहुकिरिअं । सव्वेसि सावगाणं सुक्ख-

अहंसिद्धसमअं गहाग्यहमिदं दुष्कृतमेतत् उज्झितअमेतत् । अत्र
मिव्या मे दुष्कृतम् । मिव्या मे दुष्कृतम् । मिव्या मे दुष्कृतम् ।

भवतु मे एषा सम्यग् गही । भवतु मेऽकरणनियमः । बहुमत
ममैतत् इच्छामि अनुगास्तिमहंतां भगवतां गुरुणां कल्याणमित्राणामिति ।

भवतु मे एभिः संयोगः । भवतु मे एषा सुप्रार्थना । भवतु मेऽत्र
बहुमानः । भवतु मे इतो मोक्षबीजमिति ।

प्राप्तेषु एतेषु अहं सेवार्हः स्यां । आज्ञार्हः स्यां । प्रतिपत्तियुक्तः
स्याम् । निरतिचारपारगः स्याम् ।

संविज्ञो यथाशक्ति सेवे सुकृतम् । अनुमोदे सर्वेषामहंतामनुष्ठा-
नम् । सर्वेषां सिद्धानां सिद्धभावम् । सर्वेषामाचार्याणामाचारम्
सर्वेषामुपाध्यायानां सूत्रप्रदानं । सर्वेषां साधूनां साधुक्रियाम् । सर्वेष

सादृणजोगे । मन्त्रेति देवाण मन्त्रेति जीवाण होडकामाण
कल्याणामयाण मग्गसादृणजोगे ।

होड मे एसा अणुमोअणा सम्म विद्धिपुब्बिआ, सम्म
पडियत्तिरुया सम्म निरुद्धारा परमगुणजुत्तअरहताइ
सामग्गओ ॥ 5

अचिंतसत्तिपुत्ता हि ते भगवतो वीथरागा सत्ता
परमकल्याणा परमकल्याणदेऊ सत्ताग । मूढे अ म्हि पाये
अणाइमोहयामिण अणमिने भावओ, हिआहिआण अभिन्ने
मिआ अदिअतिपित्ते मिआ हिअपचित्ते सिआ आराइगे
मिआ उचिअपडियत्तीए मग्गमत्ताणे सहिअ ति । इच्छामि 10
सुजड, इच्छामि सुजड, इच्छामि सुजड ॥

एवमेअ सम्म पडमाणस्स सुणमाणस्स अणुपेह
माणम्म विट्ठिलमयति परिदायति धिअजति असुहयम्मा
अनरागा मोत्ताअयागान् । मर्षया दाना मर्षया जायाना भवि-
तुकामाता कन्याणाशयाता मार्गगातागान् ।

भउणु गीणा अणुमोदना सम्मग्गिअधुर्विका मग्गएगुद्धाया,
मग्गएप्रतिपत्तिरुया, मग्गएरतिताग परमगुणपुत्ताइत्तात्तिगामप्यए ।

अचि यगत्तिरुया हि । नगरता यतगाता सत्ता परम-
कल्याणा परमकल्याणदेतर मग्गगाता । मूढ्याम्मि पापोऽनात्ति-
तात्तामिअ अतिताभावा, तित्तादित्तयोगमिअ स्याए, अहित
त्तिरुया स्याम । तित्तप्रत्त स्याम, नात्तापद त्तात्तिप्रत्तिप्रत्ति
मग्गमग्गा सत्तिरुया । इच्छामि सुजड । इच्छामि सुजड ।
इच्छामि सुजड ।

एवमेअ सम्म पडमाणस्स सुणमाणस्स अणुपेह
माणम्म विट्ठिलमयति परिदायति धिअजति असुहयम्मा

णुवंधा । निरणुवधे वाऽसुहृन्ममे भग्नसामत्ये सुहपरिणामेण कडगवद्धे विअ विसे अप्पफले सिआ, सुहावणिज्जे सिआ, अपुणभावे सिआ ॥

तहा आसगल्लिज्जंति निम्मविज्जंति सुहकम्माणुवंधा ।

5 साणुवंधं च सुहकम्मं पणिट्ठं पणिट्ठिभावज्जिअं नियमफलं सुप्पउत्ते विअ महागद सुहफले सिआ, सुहपवत्तरो सिआ, परमसुहसाहगे सिआ । अथो अपडिवव्वमेअं असुहभावनिरोद्धेण सुहभाववीअं ति सुप्पणिहाणं समम पडिअव्व सम्मं साअव्वं सम्म अणुप्पेहिअव्व ति ॥

10 णमो नमिअनमिआण परमगुरुवीअरागाणं । नमो सेसनसुक्कारारिहाण । जयउ सव्वण्णुसासण । परमसव्वोहोए सुहिणो भवतु जीवा, सुहिणो भवंतु जीवा सुहिणो भवंतु जीवा ॥

इति पावपडिग्घायगुणवीजाहाणसुत्तं सम्मत्तं ॥ १ ॥

हीयन्ते क्षीयन्तेऽशुभकर्मानुबन्धा. । निरनुबन्धं चाशुभकर्म भग्नसामर्थ्यं शुभपरिणामेन कटकवद्धभिव विषमत्पफलं स्यात् । सुखापनेयं स्यात् । अपुनभावं स्यात् ।

तथा आसकलीक्रियन्ते परिपोष्यन्ते निर्माप्यन्ते शुभकर्मानुबन्धा । सानुबन्धं च शुभकर्म प्रकृष्टं प्रकृष्टभावाजितं नियमफलदं सुप्रयुक्त इव महागद शुभफलं स्यात्, शुभप्रवर्तकं स्यात्, परमसुखसाधकं स्यात् । अतोऽप्रतिबन्धमेतत् अशुभभावबीजमिति सुप्रणिधान सम्यक् पठितव्यं श्रोतव्यमनुप्रेक्षितव्यमिति ।

नमो नतनतेभ्यः परमगुरुवीतरागेभ्यः । नमः शेऽनमस्कारार्हेभ्यः । जयतु सर्वज्ञशासनम् । परमसंवोधिना सुखिनो भवन्तु जीवा, सुखिनो भवन्तु जीवाः, सुखिनो भवन्तु जीवाः ।

इति पापप्रतिघातगुणवीजाधानसूत्रं समाप्तम् ।

[साधुधम्मपरिभाषणासुत्त]

जायाय धम्मगुणपव्वित्तिसद्भाय भाविज्जा एएसि
 सरूय पयइसुदरत्त अणुगामित्त परोवयारित्त परमत्थहेउत्त ।
 तद्दा दुरणुचरत्त भग्गे दारुणत्त महामोहजणगत्त भूयो दुल्ल 5
 दत्त ति । एव जद्दासत्तीए उच्चिअघिहाणेण अच्चतभावसार
 पडिवज्जिज्जा । त जद्दा—थूलगपाणाइवायविरमण १ थूलग
 मुसावायविरमण २, थूलगअदत्तादाणविरमण ३ थूलग
 मेहुणविरमण ४, थूलगपरिगहविरमणमिच्चाइ ॥ ५ ॥

पडिवज्जिऊण पाटणे जइज्जा, सयाणागाहणे सिआ, 10
 मयाणापरत्तते मिआ । आणा हि मोहविसपरममनो जल
 दोमइजलणस्स कम्मवादित्तिमिच्छासत्थ कप्पपायथो
 सिउपलस्स ।

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साधुधम्मपरिभाषणामूत्रम् ।

जाताया धर्मगुणप्रतिपत्तिश्रद्धाया भावयेदतेषा स्वरूप प्रकृति
 सुन्दरत्वमानुगामित्व परोपकारित्व परमार्थहेतुत्वम् । तथा दुरनुचरव
 भग्गे दारुणत्व महागोहननम् भूयो दुर्लभवमिति । एव यथाशक्ति
 उचितनिधानेनात्यन्तभावसार प्रतिपद्येत । तद्यथा—स्थूलप्राणातिपा
 तविरमण १ स्थूलमृपायादविरमण २ स्थूलान्तादानविरमण ३
 स्थूलमैयुविरमण ४ स्थूलपरिग्रहविरमण ५ मित्यादि ।

प्रतिपद्य पालन यत्तत् सदाजाग्राहक स्यात्, सत्तानापरत्तत्र
 स्यात् । आजा हि मोहविषपरममत्र जल राधादिज्वलनस्य, कम्ब्या-
 धिचिक्रिसाशास्त्र, कप्पपादप शिवफल्स्य ।

वज्जिज्जा अधम्ममित्तजोग, चित्तिज्जाभिणवपाविष-
गुणे, अणाइभवसगए थ अगुणे, उदग्गसहकारित्तं अधम्म-
मित्ताणं, उभयलोगगरहिअत्तं, असुहजोगपरंपरं च ।

परिहरिज्जा सम्मं लोगविरुद्धे करुणापरे जणाणं, न
5 खिसाविज्ज धम्मं, सकिलेसो खु एसा, परमवोहिवीअमवो-
हिफलमण्णो त्ति ।

एवमालोपज्जा-न खलु इत्तो परो अणत्थो, अधत्तमेअं
संसाराडवोए, जणगमणिट्ठावायाणं, अइदारुणं स्वरूपेण,
असुहाणुवधमच्चत्थं ॥

10. सेविज्ज धम्ममित्ते विहाणेणं, अंधो विवाणूकंट्ठए,
वाहिणं विव वेज्जे, दरिद्रो विव ईसरे, भीओ विव महाना-
यगे । न इओ सुंदरतरमन्नं ति बहुमाणजुत्ते सिथा आणा-
कंखी आणापडिच्छगे आणा-अविराहगे आणानिष्कायगे त्ति ॥

वर्जयेदधर्ममित्रयोगं, चिन्तयेदभिनवप्रामाण्यं गुणान्, अनादि-
भवसंगतांश्चागुणान्, उदग्रसहकारित्वमधर्ममित्राणां, उभयलोकगार्हि-
तत्वं, अशुभयोगपरंपरां च ।

परिहरेत् सम्यक् लोकविरुद्धानि करुणापरो जनानां, न खिस-
येद्धर्मं संक्लेश एवैषा (निन्दो) परमबोधिफलमात्मन इति ।

एवमालोचयेत्—न खलु अतः परोऽनर्थः, अन्धत्वमेतत्
संसाराटव्यां, जनकमनिष्ठापातानाम्, अतिदारुणं स्वरूपेण, अशुभा-
नुबन्धमत्यर्थम् ।

सेवेत धर्ममित्राणि विधानेन, अन्ध इव अनुकर्षकान्, व्या-
धित इव वैद्यान्, दरिद्र इव इश्वरान्, भीत इव महानायकान् । न
इत सुन्दरतरमन्यदिति बहुमानयुक्तः स्यात् आज्ञाकांक्षी आज्ञाप्रती-
च्छक आज्ञाऽविराधक आज्ञानिष्पादक इति ।

पट्टिपन्नधम्मगुणारिह च वट्टिज्जा गिहिसमुचिणसु
गिहिसमायारेसु परिसुद्धाणुद्वाने परिसुद्धमणकिरिण परि
सुद्धवड्किरिण परिसुद्धकायकिरिण ॥

वज्जिज्जाप्पेगोवधायकारग गरहणिज्ज बहुकिलेस
आयद्विरादग समारभ । न चित्तिज्जा परपीड । न भाविज्ज⁵
दीणय । न गच्छिज्जा हरिस । न सेविज्जा वितहाभिनिवेश ।
उच्चिमणपयत्तगे सिआ । न भासिज्जा अलिअ न फरुस,
न पेसुन्ना, नाणियद्ध । द्विअमिअभासगे सिआ । एव न
हिंसिज्जा भूआणि । ७ गिण्हज्ज अदत्त । ७ निरिक्खिज्ज
परदार । न कुज्जा अणत्थदड । सुद्धकायजोगे सिआ ॥ 10

तदा लाहोचिअदाने लाहोचिअभोगे लाहोचिअपरि
धारे लाहोचिअनिहिक्खरे सिआ । अस्ततावगे परिवारम्म
गुणकरो जहासत्ति अशुक्पापरे निम्ममे भावेण । एव गु

प्रतिपन्नधर्मगुणार्हं च वर्तेत गृहिसमुचितेषु गृहिममाचारेषु परि-
शुद्धानुग्रहं परिशुद्धमन क्रिय पश्शुद्धवाक्क्रिय परिशुद्धकायक्रिय ।

वर्जयेदनेकोपधातकारकं गर्हणीयं बहुकलशं आयतिविराधकं स
मारभम् । ७ चित्तयेत्त परपीडाम् । न भावयेत्त दोनताम् । न ग-
च्छेत्त हर्षम् । ७ सेवेत्त वितथाभिनिवेशम् । उचितमनं प्रवर्तकं
स्यात् । ७ भाषणाद्रीकं, न परुषं, न पैशुन्यं, नानिबद्धम् । हित-
मितभाषकं स्यात् । एव ७ हिंस्यात्त भूतानि । न गृहीयाददत्तं ।
न निराजेन पद्दारात् । न उयादनर्यदण्डम् । शुभकाययोगं स्यात् ॥

तथा लाभोचितदाना लाभोचितभागा लाभोचितपरिवारो लाभो
चितनिधिकार स्यात् । असंतापकं परिवारस्य गुणकरो यथाशक्ति

तत्पालणे वि धम्मो जह अन्नपालणे त्ति । सव्वे जीवा पुढो पुढो । ममत्त दधकारणं ।

तहा तेसु तेसु समायारेसु सइसमन्नागए सिथा, अमु-
गेह, अमुगकुले, अमुगसिस्से, अमुगधम्मट्टाणठिए, न मे
5 तव्विराहणा, न मे तदारंभो, बुद्धी ममेअस्स, एअमित्थ सार
एअमायभूअं, एअ हिअ, असारमन्न सव्वं विसेसथो अवि-
हिगहणेण, एवमाह तिलोगवंधू परमकारुणिगे सम्म संबुद्धे
भगव अरहते त्ति । एव समालोचिअ तदविरुद्धेसु समायारेसु
सम्मं वट्टिज्जा, भावमगलपेअ तन्निष्फत्तीए ॥

10 तहा जागरिज्ज धम्मजागरिआए, को मम कालो,
किमेअस्स उचिअ, असारा विसथा निअमगामिणो विरसा-
वसाणा । भीसणो मच्चू सव्वाभावकारी अविज्जायागमणो
अणिवारणिज्जो पुणो पुणोणुवंधी । धम्मो एअस्स ओसहं

अनुक्रंपाकरो निर्ममो भावेन । एवं खलु तत्पालनेऽपि धर्मः यथा
अन्यपालने इति । सर्वे जीवा. पृथक् पृथक् । ममत्वं बन्धकारणम् ।

तथा तेषु तेषु समाचारेषु स्मृतिसमन्वागत स्यात् अमुकोऽहं,
अमुककुल अमुकशिष्यः अमुकधर्मस्थानस्थितः, न मे तद्विराधना, न
मे तदारम्भ वृद्धिर्ममैतस्य, एतदत्र सारं, एतदात्मभूतं, एतद्वितं,
असारमन्यत्सर्वे विशेषतोऽविधिग्रहणेन, एवमाह त्रिलोकबन्धुः परम-
कारुणिकः सन्यक् संबुद्धो भगवानर्हन् इति । एवं समालोच्य तदवि-
रुद्धेषु समाचारेषु सम्यग् वर्तेत, भावमङ्गलमेतत् तन्निष्पत्तेः ।

तथा जागृयात् धर्मजागरिकया, को मम कालः, किमेतस्यो-
चितं, असार विषया नियमगामिनो विरसावसाना । भीषणो मृत्युः
सर्वाभावकारी अविज्ञातागमनोऽनिवारणीयः पुनः पुनरनुबन्धी । धर्म

एतद्विमुक्तो महापुरिससेविभो सर्वहितकारी निरद्विभारो
परमाणुदेहे ॥

नमो इमस्स धम्मस्स । नमो एअधम्मप्पगासगाण ।
नमो एअधम्मपालगाण । नमो एअधम्मपरुचगाण । नमो
एअधम्मपरज्जगाण । इच्छामि अहमिण धम्म पडिवज्जित्तए 5
सम्म मणवयणकायजोगेहि । होउ ममेअ कल्लाण परम
कल्लाणाण जिणाणमणुभावथो । सुप्पणिद्धानमेअ चित्तिज्जा
पुणो पुणो । एअधम्मजुत्ताणमवनायकारी सिआ । पहाण
मोदच्छेअणमेअ । एअ विमुज्झमाणे भावणाए कम्मापगमेण
उपेइ एअस्स जोगाय । तद्वा मसारविरत्ते सविग्गे भवइ 10
अममे अपगेवतापी विमुद्धे विमुद्धमाणभावे ॥

इति साहस्रधर्मपरिभाषणानुत्त सम्मत्त ॥ २ ॥

एतन्मयोपधमेकातविमुद्धा महापुरिसेवित सर्वहितकारी निरतिचार
परमानन्दहेतु ।

नम एतस्मै धर्माय । नम एतद्धर्मप्रकाशकेभ्य नम एतद्धर्मपा-
लकेभ्य नम एतद्धर्मप्ररूपकेभ्य । नम एतद्धर्मप्रतिपत्तभ्य । इच्छा
म्यहमन धर्मे प्रतिपत्तु मम्यग्मनोनाकाययोगे भवतु ममैतन्न्याण
परमन्न्याणाना विनागामनुभावत । सुप्रणिधानमव चित्तयेत् पुन
पुन । एतद्धर्मपुक्तानामवपातकारी स्यात् । प्रज्ञान माहच्छेत्तामेतत् ।
एअ विशुच्यमानो भावनया कणापगमेनोपैत्येतस्य योग्यताम् । तथा
समारविग्ग सविग्गे भव यममापरापतापा विमुद्धो विशुच्यमानभाव ।

इति साहस्रधर्मपरिभाषणानुत्त सम्मानम् ।

[पञ्चजाग्रहणविधिमुत्तं]

परिभाविण साधुधर्मे जहोदितगुणे जइज्जा सम्म-
 मेअ पडिवज्जित्तए अपरोवतावं । परोवतावो हि तप्पडि-
 5 वत्तिविग्घ, अणुपाओ खु एसो न खलु अकुसलारंभओ
 हिअं । अप्पडिवुद्धे कहिचि पडिवोहिज्जा अस्मापिअरे ।
 उभयलोगसफलं जीविअ । समुदायकडा कस्मा समुदाय-
 फल त्ति । एव सुदीहो अ वियोगो । अन्नहा एगरुक्ख-
 10 निवासिसउणतुल्लमेअं । उद्दामो भच्चूपञ्चासन्नो अ । दुल्लह
 मणुअत्त समुदपडिअरयणलाभतुल्ल । अइप्पभूता अन्ने भवा
 दुक्खवहुला मोहधयारा अकुसलाणुवधिणो अजोगा सुद्धध-
 म्मस्स । जोगं च एअ पोअभूअ भवसमुद्दे । जुत्त सकज्जे
 निउंजिउ सवरद्धअच्छिहं नाणकण्णधारं तवपवणजवण ।

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प्रवज्याग्रहणविधिसूत्रम् ।

परिभाविते साधुधर्मे यथोदितगुणो यतेत सम्यगमुं प्रतिपत्तुं
 अपरोपतापम् परोपतापो हि तत्प्रतिपत्तिविन्ः अनुपाय एवैष, न खलु
 अकुशलारम्भतो हितं । अप्रतिवद्धो कथंचित् प्रतिबोधयेन्मातापितरौ ।
 उभयलोकसफलं जीवितम् (प्रशस्यते) । समुदायकृतानि कर्माणि
 समुदायफलानीति । एवं सुदीर्घः च वियोगः । अन्यथा एकवृक्षनिवा-
 सिशकुनतुल्यमेतत् । उद्दामो मृत्युः प्रत्यासन्नश्च । दुर्लभं मनुजत्वम् ।
 समुद्रपतितरत्नलाभतुल्यम् । अतिप्रभूता अन्ये भवा दुःखवहुला मोहा-
 न्धकारा अकुशलानुबन्धिनोऽयोग्या शुद्धधर्मस्य । योग्यं चैतत् पोत-
 भूतं भवसमुद्रे युक्तं स्वकार्ये नियोक्तुं संवरस्थगितच्छिद्रं ज्ञानकर्णधारं

स्त्रणे दुल्लहे सत्कज्जोवमाईय सिद्धिसाहगधम्मसाहगत्तेण ।
 उवादेआ य एसा जीवाण ज न इमीयजम्मो न जरा न
 मरण, न इट्ठविओगो, नाणिट्ठसपओगो, न खुहा, न पिवासा
 न अओ कोइ दोसो सब्बहा अपरतत जीवावत्थाण असुभ
 रागाइरहिअ सत सिध अब्बाणाह । 5

विचरोओ अ ससारो इमीय अणवट्ठिअसहाओ । इत्थ
 सल्ल सुदी पि असुदी, भतममत्त सुविणु व्व सब्बमालमाल
 ति । ता अलमित्थ पडियघेण । करेह मे अणुग्गह उज्जमह
 एअ युत्तिउत्तिण । अह पि तुम्हाणुमइय साहेमि एअ ।
 निविण्णो जम्ममरणेहि । समिच्छइ अ मे समोहिअ गुरु 10
 पभावेण । एय सेसे वि बोहिज्जा । तओ सममेवहि सेविज्ज
 धम्म । करिज्जोचिअकरणिज्ज निराससो उ सत्ता । एअ
 परममुणिसासण ॥

तप पयनजवनम् । भगो दुर्लभ सर्वकार्योपमातीत सिद्धिसाधक-
 त्वेन । उपादया चैषा जायानाम् । यन्नाम्या जन्म, न जरा, न मरण
 नेष्टवियोगः, नानिष्टसप्रयोग न बुधा, न पिपासा नायः कश्चिदोषः ।
 सब्बदाऽपरतन्त्र जीवावस्थानमशुभरागादिरहित शांत शिवमव्यानाधम् ।

विपरीनथ समारोऽस्या अनवस्थितस्वभाव । अत्र सल्ल सुख्य-
 प्यसुखी, सत्प्यसत्, म्वप्न इव सर्वमागमागमिति । ततोऽल्मत्र प्रति
 च घेन । कुरत्त ममानुग्रह । उचल्लतैन व्यय ठेतु । अहमपि पुप्पाक-
 मनुमया साधयाम्येतन् । निर्विण्णो जन्ममरणाभ्या । समृत्प्यति च
 मम गमोहित गुरुप्रभावण । एव शेषाप्यपि बोधयेत् । तत सममेभि
 सेवेत धर्म । कुर्यादुचितकर्तव्य निराशस एव सवत्ता । एतत् परम-
 मुनिशामनम् ।

तत्तभाषणाओ । अचाए चेव चाए मिच्छाभावणाओ । तत्त-
फलमित्थ पद्धानं परमत्थाओ । धीरा एअदंसिणो आसन्नभव्या ।

स ते सम्मत्ताइओसहसंपादणेण जीवाविज्जा अचंच-
तिअं अमरणावन्नवीअजोगेणं संभवाओ । सुपुरिसोचिअमेअं ।
5 दुप्पडिआराणि अ अम्मापिईणि । एस धम्मो सयाण । भगवं
इत्थ नाय परिहरमाणे अकुसलाणुवंधि अम्मापिइसोगं ति ॥

एवमपरोक्षताय सर्वथा सुगुरुसमीपे पूज्यता भगवन्ते
वीथरागे साह्र अ तोसिऊण विद्वोचिअं किवणाई, सुप्पउ-
त्तावस्सए सुचिसुद्धनिमित्ते समहिवासिए विसुद्धमानो महया
10 पमोएणं सम्म पव्वज्जा लोअधम्मैहिंतो लोउत्तरधम्मगम-
णेण । एत्ता जिणाणमाणा महाकल्लाण त्ति न विराहिअव्वा
बुद्देणं महणत्थभयाओ सिद्धिकक्षिणा ॥

॥ इति पव्वज्जागहणविहिसुत्तं सम्मत्त ॥ ३ ॥

वनातः । अत्याग एव त्यागो मिथ्याभावनातः । तत्त्वफलमत्र प्रधानं
परमार्थतः । धीरा एतदर्शिन आसन्नभव्याः ।

स तौ सम्यक्त्वाद्यौषधसंपादनेन जीवयेत् आत्यन्तिकममरणाव-
न्ध्यबीजयागेन सम्भवात् । सुपुरुषोचितमेतत् । दुष्प्रतिकारौ च
मातापितरौ । एव धर्मः सतां । भगवानत्र ज्ञातं परिहरन् अकुशलानु-
वन्धिनं मातापितृशोकमिति ।

एवमपरोक्षतापं सर्वथा सुगुरुसमीपे पूजयित्वा भगवतो वीतरा-
गान् साधूंश्च, तोषयित्वा विभवोचितं कृपणादीन्, सुप्रयुक्तावश्यकः
सुविशुद्धनिमित्त. समभिवासितो विशुद्ध्यमानो महता प्रमोदेन
सम्यक् प्रव्रजेत् लोकधर्मेभ्यो लोकोत्तरधर्मगमनेन । एषा जिनानामाज्ञा
महाकल्याणेति न विराधितव्या बुधेन महानर्थभयात् सिद्धिकांक्षिणा॥

इति प्रव्रज्याग्रहणविधिसूत्रं समाप्तम् ।

[पञ्चज्यापरिपालणामुत्त]

स एवमभिपव्यइष समाणे सुविहिभावो किरिया
फलेण जुज्जइ । विसुद्धचरणे महासत्ते न विवज्जनयमेइ ।
अथअभावेऽभिप्पेअसिद्धी उपायपविस्तीओ । नाविपज्जत्थोऽ- 5
णुवाए पयइइ । उपाओ अ उवेअसाहगो निअमेण । तस्स त
सच्चाओ अयइहा अइप्पसगाओ निच्छयमयमेअ ॥

से समलेट्ठक्खणे समसत्तुमित्ते निअत्तग्गहट्ठुक्खे
पसमसुद्धसमेए सम्म सिक्खमाइअइ । गुरुकुलयासी गुरुपडिउडे
विणीण भूअत्थवृत्तिंसी न इओ दिअ तत्त ति मअइ । सुस्सु 10
साइगुणजुत्ते तत्तामिनिवेसा विहिपरे परममतो त्ति अहि
ज्जइ सुत्त यउठक्खे आससाविप्पमुक्क आययट्ठी । स तम
वेइ मअहा । तओ सम्म निउजइ । एअ धीराण सासण ।

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प्रव्रज्यापरिपालनामूत्रम् ।

स एवमभिप्रव्रजित सन् सुविधिभावत क्रियाफलेन युज्यते ।
विशुद्धचरणा महासत्त्वा न विपर्ययमेति । एतदभावेऽभिप्रेतसिद्धि-
रपायपवृत्ते । नाविपर्ययन्तोऽनुपाये प्रवर्तते । उपायधोपयसाधको
नियमे । तस्य तत्प्रयाग अयथाऽतिप्रसङ्गात् निधयमतमेतत् ।

स सागठ्ठाकाशेन समशत्रुमित्रा निवृत्ताग्रहदुःख प्रशममुप-
संगत सम्यक् सितामादत्ते । गुरुकुलयासी गुरुप्रतिवदा विनीता
भूतार्थदर्शी ' तता हितं तत्र ' इति मन्यते । शुश्रूषादिगुणयुक्तं त
त्तामिनिवेशा विधिपरं परममन्त्र इति (श्रुत्वा) अर्थान्ते सूत्रं बद्ध-
त् । आरुणाविप्रमुक्त आयतार्था । स तदर्थेति सर्वथा । ततः सम्यक्
निगुह्यते । एतद्वर्णना शासनाम् ।

अन्नहा अणिओगो अविहिगहिअमंतनाएण । अणाराहणाए
 न किंच । तदणारंभाओ ध्रुवं इत्थ मग्गदेसणाए दुक्खं
 अवधीरणा अण्णडिच्चत्ती । नेवमहीअमहीअं अवगमविरहेण ।
 न एसा मग्गगामिणो विराहणा अणत्थमुहा । अत्थहेऊ
 5 तस्सारंभाओ ध्रुव । इत्थ मग्गदेसणाए अणभिनिवेशो पडि-
 वत्तिमेत्त किरिआरंभो । एवं पि अहीअं अहीअं अवगमलेसजो-
 गओ । अयं सवीओ नियमेण । मग्गगामिणो खु एसा अचायवहु-
 लस्स । निरयाए जहोदिए सुत्तुत्तकारी हवइ पवयणमाइस-
 गए पंचसमिए तिगुत्ते । अणत्थपरे एअच्चए अविअत्तस्स
 10 सिसुजणणिचायनाएण । विअत्ते इत्थ केवली एअफलभूए
 सम्ममेअं विआणइ दुविहाए परिआए ॥

तहा आसासपयासदोधं सदीणाथिराइयेअं, असदीणथि-
 रत्तमुज्जमइ जहासत्ति । असंभंते अणूसगे असंसत्तजोगारा-

अन्यथाऽनियोगोऽविधिगृहीतमन्त्रज्ञातेन । अनाराधनायां न
 किञ्चित् । तदनारंभतो ध्रुवं अत्र मार्गदेशनायां दुःखं (१) अवधीरणा (२)
 अप्रतिपत्तिः । (३) नैव मधीतमधीतमवगमविरहेण । नैषा मार्गगामिनः
 विराधनानर्थमुखाऽर्थहेतुः तस्यारम्भात् ध्रुवं । अत्र मार्गदेशनायामन-
 भिनिवेशः प्रतिपत्तिमात्रं कियारम्भः । एवमप्यधीतमधीतमवग-
 मलेशयोगतः । अयं सवीजो नियमेन । मार्गगामिनः खल्वेषा अपाय-
 बहुलस्य । निरपायो यथोदितः सूत्रोक्तकारी भवति प्रवचनमातृसंगतः
 पंचसमितस्त्रिगुतः । अनर्थपर एतत्त्यागोऽव्यक्तस्य शिशुजननीत्याग-
 ज्ञातेन । व्यक्तोऽत्र केवली एतत्फलभूतः सम्यग् एतद्विजानाति द्विवि-
 धिया परिज्ञया ॥

तथाऽऽश्वासप्रकाशद्वीपं स्पन्दनास्थिरादिभेदम् । अस्पन्दनस्थि-

दृष्टं भवति । उत्तमोत्तरजोगसिद्धीय मुच्चद पापकम्पुण त्ति ।
 विमुञ्जमाने आभव भावकिरिअमाराहेइ । पसमसुद्धमणुद्धवइ
 अपीहिण सजमतयकिरिआण अव्यहिण परीसदोअसग्गेहिं
 बीहिअसुकिरियानाण ॥

से जहानामण केई महावादिगहिण अणुहअतरेअणे 5
 चित्राया सरुवेण निविण्णे तत्तओ । सुवेज्जवयणेण सम्म
 तमवगच्छिअ जहाविहाणओ पवन्ने सुकिरिअ । निरुद्ध-
 जदिच्छाचारे तुच्छपत्थभोई मुच्चमाने वादिणा निअत्तमाण
 वेअणे समुल्लभमारोग पवट्टमाणतमाये तल्लभनिपुईण
 तप्पट्ठियधाओ सितापाराइजोगे वि वादिसमारोगविज्जा 10
 जेण इट्ठिण्णकत्तीओ अणाकुलभाअयाए किरिओघओणेण
 अणोहिण अअहिण सुद्धलेस्माण उड्डइ । विज्ज च यहु मअइ ॥

सार्धमुपउति यथाशक्ति । असञ्जातोऽनुसुकोऽसमक्तयोगाराधको-
 भवति । उत्तमोत्तरयागसिद्ध्या मुच्यते पापकर्मणेति । विशुद्धचमान
 (मर) आभव भावक्रियापाराधयति । प्रशममुखपनुभवति अपीटित
 समयमत्तप त्रिययाऽव्ययितः परगहापमर्ग योधितनुक्रियापातन ।

तथा ताम कधिगहायाधिगृहानोऽनुमूत द्वे ना विज्ञाना-
 न्तरणे विविगन्तवन । उपैययता सम्यक् तमयगम्य यथाविधा-
 न्न प्रपन्न मुक्रिया । निरुद्धयश्वगारस्सुटपय्यभोता । यमानो
 श्वाभितानिमाननदन मनुपल्लयागम्य प्ररथेता नद्वा स्तन्नाभनि-
 र्त्तया न प्रतिव ता शिग तगदियागपि व्याधिगतागम्यविज्ञानाष्ट-
 नि रसेताकुलभायनया त्रियतयागतापट्ठिनाऽव्ययित शुभस्सयया
 ॥ ५१ ॥ देव च यहु मया ॥

- एवं कम्मवाहिगहिण अणुभूअजम्माइवेअणे विज्ञाया
 दुक्खरूपेणं निर्विण्णे तत्तथो । तथो सुगुरुवयणेण अणुट्ठा-
 णाइणा तमवगच्छिअ पुव्वुत्तविहाणओ पवन्ने सुकिरिअ
 पव्वज्ज निरुद्धपमायायारे असारसुद्धभोई मुच्चमाणे कम्म-
- 5 वाहिणा निअत्तमाणिट्ठविओगाइवेअणे समुवलब्ध चरणा-
 रोग्ग पवड्डमाणसुहभावे तल्लाभनिव्वुईए तप्पडिवंधविसेसओ
 परीसहोवसग्गभावे वि तत्तसंवेअणाओ कुसलासयवुड्डीए
 थिरासयत्तेण धम्मीवओगाओ सया थिमिए तेउल्लेसाए
 पवड्डइ । गुरुं च बहु मन्नइ । जहोविअं असगपडिवत्तीए
- 10 निसग्गपवित्तिभावेण । एसा गुरुई विआहिआ भावसारा
 विसेसओ भगवंतवहुमाणेणं । जो पडिमन्नइ से गुरुं ति
 तदाणा । अन्नहा किरिआ अकिरिआ कुलडानारीकिरिआ
 समा गरहिआ तत्तवेईणं अफलजोगओ, विसन्नतत्तीफल
 मित्थ नायं, आवट्टे खु तप्फलं असुहाणुवंधे ॥

एवं कर्मव्याधिगृहीतोऽनुभूतजन्मादिवेदनो विज्ञाता दुःखरूपेण
 निर्विण्णस्तत्त्वतस्ततः सुगुरुवचनेनानुष्ठानादिना तमवगम्य पूर्वोक्त-
 विधानतः प्रपन्नः (सन्) सुक्रियां प्रव्रज्यां निरुद्धप्रमादाचारोऽसा-
 शुद्धभोजी मुच्यमानः कर्मव्याधिना निवर्तमानेष्टवियोगादिवेदनः समु-
 पलभ्य चरणारोग्यं प्रवर्धमानशुभभावः तल्लाभनिवृत्त्या तत्प्रतिबन्ध-
 विशेषात् परीषहोपसर्गभावेऽपि तत्त्वसंवेदनात् कुशलाशयवृद्ध्या स्थि-
 राशयत्वेन धर्मोपयोगात् सदा स्तिमितस्तेजोलेश्यया प्रवर्धते । गुरुं च
 बहु मन्यते यथोचितसङ्गप्रतिपत्त्या निसर्गप्रवृत्तिभावेन । एषा गु-
 व्याख्याता भावसारा विशेषतो भगवद्वहुमानेन । यो मां प्रतिमन्यं
 स गुरुमिति तदाज्ञा । अन्यथा क्रियाऽक्रिया कुलटानारीक्रियासम-
 गर्हिता तत्त्ववेदिनामफलयोगतो विषान्नतृप्तिफलमत्रजातं, आवर्त
 तत्फलमशुभानुबन्धः ।

आयथो गुरुबहुमानो अयमकारणत्वेन । अथो परम
 सुखजोगो । त गो सिद्धो असस्य । एतेह सुहोदय पण्डित
 यणुयधे भवताहितेगिच्छी । न इथो सुदर पर । उचमा
 त्य न विजई । स एषपणे एवभावे एषपरिणामे अपडि
 टिए वट्टमाणे तेउल्लेसाण दुगलसमासिण्ण पण्णिआएण 5
 मइमइ सव्वदेवतेउल्लेस एवमाह महामुणो । तथो सुके
 दुताभिजाई भवइ । पाय छिगकम्माणुयधे मवइ लोसत्तन ।
 टिसाअगामी अणुसोअनित्ति सया सुहजोगे एस जोगो
 वेआदिण । एस आराहणे नामणम्स जहागदिअपइन्ने सओ-
 दासुद्धे सघइ सुद्धग भव सम्म अभवसाहग भोगकिरिआ 10
 उरुत्ताइरुप्प । तथो ता सपुण्णा पाउणइ अविगल्हेठमा
 रया अमरिलिट्टिसुदरुत्ताआ अपरोयतापिणो सुदरा अणुप
 वेण । न य अगा सपुण्णा ॥

आयतो गुरुबहुमानोऽव्यकारणत्वेन । अत परमगुरुसयाग ।
 न सिद्धिरस्यैव एवाऽत्र शुभेभ्य प्रवृत्तदनुसंधा भवत्याधिचि-
 त्सर । नत सुदर पर । उपमाऽत्र न विद्यत । स एवप्रत-
 यभाव एव परिणामाऽप्रतिपातता वर्धमानस्तेजोऽेत्यया द्वाभ्यामा-
 त्तेना पथाद्यतातिक्रान्ति सर्वेभ्यस्तेनाऽेत्या, एवमाह महामुनि ।
 तत पुनर शुभ्यभिजायो भवति । प्रायश्चित्तकर्मावबध क्षप-
 ति लोकसता । प्रतिभातागामो अनुगतोनिवृत्त । मदा शुभ-
 गग एव योगी व्याख्यान । एव आगमक धामज्यस्य यथाहरीन-
 गितु सर्वोपगानुद सयने शुद्ध भव सम्यग्भरसायक भागक्रिया
 उरुत्ताइरुप्प । ततन्ना सत्ता प्राप्ति अविगल्हेठुभावनोऽप्रति-
 ष्ठुत्तुत्ता अपरायतापिय सुद्धग अनुसन्धेन । न चाया सत्ता ।

- तत्तत्तत्खंडेण एथं नाणं ति बुच्चइ । एअस्मि सुह-
जोगसिद्धी उच्चिअपडिवत्तिपहाणा । इत्थ भावो पवत्तगो ।
पायं विग्घो न विज्जइ निरणुवन्धासुहकम्मभावेण । अक्खि-
त्ताओ इमे जोगा भावाराहणाओ । तथा तथो सम्मं पवत्तइ ।
5 निष्पायइ अणाउले । एव किरिआ सुकिरिआ एगंतनिक्कलंका
निक्कलंकत्थसाहिआ तथा सुहाणुवंधा उत्तरुत्तरजोगनिद्धीए ।
तथो से साहइ परं परत्थं सम्म तक्कुसले सया, तेहिं तेहिं
पगारेहिं साणुवंधं महोदए वोजवीजादिट्ठावणेणं । कत्तिविरि-
आइजुत्ते अवल्लसुहचेट्ठे समत्तमं सुप्पणिहाणाइहेऊ मोह-
तिमिरदीवे रागामयवेज्जे दोसाणलजलणिही संवेगसिद्धिकरे
10 हवइ अचित्तचित्तामणिकल्पे । स एव परपरत्थसाहए तथा-
करुणाइभावओ अणेरोहिं भवेहिं विमुच्चमाणे पावकम्मणा,
पवड्डमाणे अ सुहभावेहिं, अणेगभविआए आराहणाए पाड-

तत्तत्त्वखण्डेनैतज्ज्ञानमित्युच्यते । एतस्मिन् शुभयोगसिद्धिरुचि-
तप्रतिपत्तिप्रधाना । अत्र भावः प्रवर्तकः । प्रायो विघ्नो न विघ्नं
निरनुवन्धाशुभकर्मभावेन । आक्षिप्ता एते योगा भावाराधनातस्तथा
ततः सम्यक् प्रवर्तते । निष्पादयत्यनाकुलः । एवं क्रिया सुक्रिया (भवति)
एकान्तनिष्कलङ्का एकान्तनिष्कलङ्कार्थसाधिका तथा शुभानुबन्धो-
त्तरोत्तरयोगसिद्ध्या । ततः स साधयति परंपरार्थं सम्यक् तत्कुशलः
सदा तैस्तैः प्रकारैः सानुबन्धं महोदयो बीजबीजादिस्थापनेन । कर्तुं
वीर्यादियुक्तोऽवन्ध्यशुभचेष्टः समन्तभद्रः सुप्रणिधानादिहेतुर्माहतिमिर-
दीपो रागामयवैद्यो द्वेषानलजलनिधिः संवेगसिद्धिकरो भवति अचिन्त्य-
चित्तामणिकल्पः । स एवं परम्परार्थसाधकस्तथाकरुणादिभावतः, अने-
कैर्भवैर्विमुच्यमानः पापकर्मणा, प्रवर्धमानश्च शुभभावैः अनेकभविक्-

णह सवुत्तम भव चरम अचरमभवहेउ अविगलपरपरत्थ
निमित्त । तत्थ काऊण निरवसेस किच्च विहरयमले
सिज्झइ वुज्झइ मुच्चइ परिणिजाइ सज्जदुग्ग्याणमत फरेइ॥

इति पच्चज्जापरिपाग्णासुत्त सम्मत्त ॥ ४ ॥

V

5

[पच्चज्जाफउमुत्त]

स एवमभिसिद्धे परमधमे भगलाल्प जम्मज्जरा
मरणरहिते पत्तीणासुहे अणुअधमत्तिवज्जिए मपत्तनिअसत्थे
अकिरिए सदावसठिए अणतत्ताणे अणतदमणे ॥

से १ सह, न रुधे, न गधे न रमे न फासे अरुत्ती 10

याऽऽराधनया प्राप्नोति सर्वोत्तम भव चरममचरम भवेत्तुमविकृत्परप-
रार्थनिमित्तम् । तत्र कृत्वा निरवशेष कृत्य विधूतरजामलं सिध्यति,
बुध्यते, मुच्यते, परिनिर्वात, सर्वदुग्ग्यानामतकरोति ।

इति प्रव्रज्यापरिपाठनामूत्र समाप्तम् ॥

५

अथ प्रव्रज्याफउमुत्तम् ।

स एवार्थमिदं पद्ममात्रं भगलालयो जन्मजगमरणरहितं
पत्तीणागुभाऽनुबोधेनानिर्वातेन मग्गाननिनम्परूपोऽविय स्वभाव-
सरिधोऽनन्तरानोऽनन्तरात् ।

स १ अन्ध १ रूप, न गध, १ रत्त, न रपण । अन्धप-

सत्ता, अणित्थंयसंठाणा, अणंतविरिआ, कयकिच्चा, सच्चा-
वाहविवज्जिआ, सच्चहा निरवेक्खा, धिमिआ, पसंता ।

असंजोगिअ एसाणंदे अओ चेव परे मअ ॥ अवेक्खा
अणाणंदे, संजोगो विओगकारणं, अफलं फलमेआओ, विणि-
5 वायपर खु तं । बहुमयं मोहाओ अबुहाणं, जमित्तो विव-
ज्जओ, तओ अणत्था अपज्जवसिआ, एस भावरिअ परे अओ
बुत्ते उ भगवया । नागासेण जोगो एअस्स, से सस्वसंठिअ,
नागासमन्नत्थ, न सत्ता सदंतरमुवेइ । अचित्तमेअं कैवल्लिगम्यं
तत्तं । निच्छयमयमेअं ॥

10 विजोगवं च जोगो त्ति न एस जोगो भिन्नं लक्खण-
मेअस्स । न इत्थावेक्खा । सहावो खु एसो अणंतमुहसहा-
वकण्णो । उवमा इत्थ न विज्जइ । तच्चावेऽणुभवो परं त-

णी सत्ता, अनित्थंस्थसंस्थाना, अनन्तवीर्या, कृतकृत्या, सर्वावाया-
विवर्जिता, सर्वथा निरपेक्षा, स्तिमिता, प्रशान्ता ।

असांयोगिक एष आनन्दः अत एव परो मतः । अपेक्षानाऽनन्दः,
संयोगो वियोगकारणम्, अफलं फलमेतस्मान्, विनिपातपरमेव तत्,
बहुमतं मोहादबुधानां, यदतो विपर्यय, ततोऽनर्था अपर्यवसिताः, एष
भावरिपुः परोऽत एवोक्तो भगवता । नाकाशेन योग एतस्य । स
स्वरूपसंस्थितः । नाकाशमन्यत्र । न सत्ता सदन्तरमुपैति । अचि-
न्त्यमेतत्केवल्लिगम्यं तत्त्वम् । निश्चयमतमेतत् ।

वियोगवांश्च योग इति नैष योगो भिन्नलक्षणमेतस्य । नात्रा-
पेक्षा । स्वभाव एवैषोऽनन्तमुखस्वभावकल्पः । उपमाऽत्र विद्यते ।

स्सेव । आणा एमा जिणाण सत्तनूण अवितह्वा एगंतओ ।
न वितहत्ते निमित्त । न चानिमित्त कज्जं ति ॥

निदसणमेत्तं तु त्वर । सत्तसत्तुक्कण सत्ताहि
विगमे सत्त्वत्वमजोगेण सत्तिच्छासपत्तीणं जारिसमेअ इत्ता
ऽणतगुण त तु भावसत्तुक्कयादितो । रागादओ भावमत्तं, 5
कम्मोदया घाणिणो परमउत्तीओ उ दह्वा अनिच्छेत्ता
इच्छा । एव सुत्तममेअ न तत्तओ इयरेण गम्मइ नहत्तुहव
अजग्गा आरोग्गसाह व रोगिणं ति विभासा ॥

अचित्तमेअ सत्त्वेण । सादथपज्जवसिअ एगसिद्धारे
क्खाण पजाहओ अणाई । ते वि भगवतो एव । तद्वाभव 10
चाइभावथा । विचित्तमेअ तद्वाफलमेएण । ताविचित्ते सह
कारिमेओ तदधक्को तओ ति, अणेगतवाओ तत्तवावा ।
न मत्तु एव । इहरहेगता, मिच्छत्तमेसो न इत्ता वत्तथा
। अणारिदयमेअ ।

तद्वावऽनुगव पर तत्थैव । आनेवा णिनाना सर्वज्ञानामग्निधैकात्तन ।
त वितथव निमित्त न तानिमित्त कार्यमिति ।

निदर्शनमात्र तु नवरम । सर्वशुश्रूषे सर्वयाधिविगमे सर्वार्थ
सयोगेन सर्वच्छासप्राप्या यादशमतन, अताऽनंतगुणमेव तत् भाव
शुश्रूषयाग्नि । रागादया भावशत्रव कम्मोदया व्याधय, परमउच्च-
यन्यथा, अनिच्छेत्ता इच्छा । एव सूक्ष्ममेतन् न तत्तत् इतरण
गम्यत, यत्तिपुग्गमवायतिना, आरोग्गसुग्गमिव गणिगति विभासा ।
अचिन्त्यमेतत्स्य च्छेग । सावपर्यवसितमकमिदापक्षया, प्रगाहताऽनादि ।
तऽपि भगवत एवम् । तथाऽभयरादिभावन विचित्रमतत् तथाऽ-
भेदः । ताविचित्ते सहकारिमेद, तदपगतन इति अस्मात्तयाद
स्तत्तयाद । न मत्तु एवम् । इतरर्थकात् मिथ्यात्वमेव, ताता
व्यरथा अगाहमेतन् ।

संसारिणो उ सिद्धत्वं नावद्वस्त्य मुक्ती सद्व्यरहिता ।
 अणाइमं वंधो प्रवाहेण अईअकालतुल्लो । अवद्वबंधणे वामुक्ती
 पुणोवधपसंगओ । अविसेसा अ वद्वमुक्काणं । अणाजोगो
 वि विओगो कंचणोवलनाएणां न दिदिक्खा अकरणत्स ।
 5 न य दिट्ठस्मि एसा । न सहजाए निवित्ती । न विवित्तीए
 आयट्ठाणं ॥

न य अन्नहा तस्सेसा, न भव्वत्ततुल्ला नाएणं, न केवल-
 जीवरूपमेअं, न भाविजोगावेक्खाए तुल्लत्तं, तथा केवलत्तेण
 सयाविसेसओ, तहासहावकल्पणमण्यमाणमेव । एत्थेव दोसो
 10 परिकल्पिआए । परिणाममेआ वंधाइमेओ त्ति साहू । सव्व-
 नयविशुद्धीए निरुपचरिओभयभावेणं । न अप्पभूअं कम्मं ।
 न परकल्पिअमेअ । न एव भवादिमेओ । न भवाभावो उ
 सिद्धो । न तदुच्छेदेणुप्पाओ । न एव समंजसत्तं । नाणाइ-

संसारिण एव सिद्धत्वं नावद्वस्त्य मुक्तिः शब्दार्थरहिता । अना-
 दिमान् बन्धः प्रवाहेणातीतकालतुल्यः । अवद्वबन्धने वाऽमुक्तिः
 पुनर्वन्धप्रसङ्गतः । अविशेषश्च वद्वमुक्तयोः । अनादियोगेऽपि वियोगः
 कांचनोपलब्धातेन । न दिदृक्षाऽकरणस्य । न चादृष्टे एषा । न
 सहजाया निवृत्तिः, न निवृत्तौ आत्मस्थानम् ।

न चान्यथा तत्त्येषा, न मन्यत्वतुल्या न्यायेन, न केवलजीव-
 रूपमेतत्, न भावियोगापेक्षया तुल्यत्वम् । तदा केवलत्वेन सदाऽ-
 विशेषतः । तथा स्वभावकल्पनमप्रमाणमेव एष एव दोषः परिकल्पि-
 तायां परिमाणभेदाद्वन्धादिभेद इति साधु । सर्वनयविशुद्ध्या निरुप-
 चरितोभयभावेन । नात्मभूतं कर्म । न परिकल्पितमेतत् । नैवं
 भवादिभेदः । न भवाभाव एव सिद्धिः ।

न तदुच्छेदेऽनुत्पादः नैवं समंजसत्वं । नानादिवान् भवः । न

मतो भवो । न हेतुफलभावो । तस्स तद्वासहायकप्पणम-
जुत्त निराहारन्नयकओ निओगेण । तस्सेव तद्भावे जुत्त-
मेअ सुहुममदृपयमेअ विचित्तिअव्व महापन्नाए त्ति ॥

अपज्जसिअमेव सिद्धसौख्य । इत्तो चेवुत्तम इम ।
सपद्दा अणुस्सुगत्तेऽणतभावाओ । लोगतसिद्धिवासिणो 5
एए । जत्थ य एगो तत्थ निअमो अणता । अकम्मणो गर्ह
पुव्वपओगेण अलाउप्पभिइनायओ । निअमो अओ चेव अफु
समाणगर्हए गमण । उक्करिसविसेसओ इअ । अव्वुच्छेओ
भव्याण अणतभावेण ॥

एअमणंताणतय समया इत्थ नाय । भवत्त जोगया 10
मेत्तमेव केसिचि पडिमाजोग्गदारुनिदसणेण । व्यवहारमय
मेअ । एसो वि तत्तग पवित्तिविसोदणेण अणेगतसिद्धीओ

न हेतुफलभाव । तस्य तथा स्वभावरूपनमयुक्त निराधारोऽवय
वृत्तो नियोगेन । तस्यैव तथाभावे युक्तमेतत् सूक्ष्ममर्थपदमेतत् वि-
चित्तितय महाप्रज्ञयेति ।

अपर्यवसितमेव सिद्धसौख्य । अत एवोत्तममिद । सर्वथाऽनु-
त्सुकत्वे (सति) अनन्तभावात् । लोकान्तसिद्धिवासिन एते । यत्र
चैकस्त्र नियमादनन्ता । अकर्मणो गति पूर्वप्रयोगेणालानुप्रमृति-
जातत नियमोऽत एवास्पृशद्गया गमन । उत्कृष्टविशेषत इय ।
अयवच्छेद । भयानामनन्तभावन ॥

एतदनन्तानन्तक समया अत्र जात । भयव याग्यतामात्रमेव
केपाचिन् प्रतिमायाग्यत्वारुनिदर्शनिन । व्यवहारमतमेतत् । एषोऽपि

निच्छयगभावेण । परिसुद्धो उ केवल । एसा आणा इह
भगवतो समतभद्रा त्रिकोटिपरिसुद्धीः अपुणवधगाइगम्मा ॥

एअप्पिअत्त खलु इत्थं लिङ्ग, ओचित्तपचित्तिविन्नेअ
संवेगसाहग निअमा । न एसा अन्नेसि देआ । लिङ्गविवज्ज-
याओ तप्परिआ । तयणुग्गहट्ठयाण आमकुभोदगनासनाएण, 5
एसा करुण ति बुच्चइ । एगंतपरिसुद्धा अविराहणाफला
तिलोगनाहवहुमाणेण निस्सेअससाहिग ति ॥

इति पव्वज्जाफलसुत्त सम्मत्तं ॥ ५ ॥

तत्त्वाङ्गं प्रवृत्तिविशोधनेनानेकान्तसिद्धितो परिशुद्धस्तु केवलं । एषाऽऽज्ञा
इह भगवतः समन्तभद्रा त्रिकोटिपरिशुद्धयाऽपुनर्वन्धकादिगम्या ।

एतत्प्रियत्वं खलु अत्र लिङ्गं, औचित्यप्रवृत्तविज्ञेयं संवेगसाधकं
नियमात् । नैषाऽन्येभ्यो देया लिङ्गविपर्ययात्तत्परिज्ञा । तदनुग्रहार्थ-
मामकुम्भोदकन्यासज्ञातेन, एषा करुणेत्युच्यते । एकान्तपरिशुद्धाऽवि-
राधनाफला त्रिलोकनाथवहुमानेन निःश्रेयससाधिका ।

इति प्रवज्याफलसूत्रम् ।

Notes

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[Numbers in black indicate the page and line in the text]

1-2 नमो अरुहताण It is customary that salutations should be paid to the favourite deity in the beginning of a work Jains do not worship individuals but the benevolent perfect souls who deserve it by their merits There is no particular god or goddess who can be our saviour So the author bows down to अरुहता and all Jains do it every day in the recitation of the famous formula

नमो अरिहताण । नमो सिद्धाण । नमो आयरियाण । नमो उव
ज्जायाण । नमो लोए सब्बसाहण ।

अरुहताणो is explained as अरुहेभ्य in the following words by Haribhadrasuri

न रोहति न भवाङ्कुरोदयमासादयति कर्मधीजामावादिति अरुह
तेभ्य । This is a clear explanation no doubt But the most commonly used epithet for the तीर्थंकर is अरिहत् which is interpreted as अरीन् कर्म शत्रून् हन्तीति अरिहत् । In Sanskrit अरुह् is used It means — असोकाद्यष्टमहाप्रातिहायलक्षणं पूजामर्हति इति अर्हन् । हेमचन्द्राचार्य however gives अरिहत्-अरुहत् and अरुहत् as the Prakrit equivalents of अरुह् अरुहत् may be explained as नास्ति रहो यस्य सोऽरुहत् । In the nine dignitaries which constitute the essence of Jainism, first place is assigned to अरिहता as they are our immediate benefactors They are human beings with perfect know

2- पउमाइनिदंसणा-पद्मादिनिदर्शन :-Comparable with lotuses in purity. हरिभद्र explain as “ पद्मादीनि पद्मोत्पत्तिजलस्थिति-भावेऽपि तदस्पर्शनेन कामभोगापेक्षयैवमेव भावः । आदिशब्दाच्छरत्सलिलादिग्रहः । Poets usually compare the saints who are pure and free from attachment like the lotus. The lotus though born in mud and water stands above them and does not get soiled. The saint also though born in the world full of pleasures is not affected by them

2- केवलिपण्णत्तो धम्मो-That religion is true which is preached by the omniscient sages. There is no orthodoxy in it. The author does not ask us to go by names only i. e. to accept the principles of religion because they are taught by lord महावीर but because महावीर was a केवली.

Thus the shelter of the four dignitaries has to be sought first. The most common form of it used both in श्वेतावरस and दिगंबरस is as under.—

चत्तारि सरणं पवज्जामि । अरिहंते सरणं पवज्जामि ।
सिद्धे सरणं पवज्जामि । साहू सरणं पवज्जामि ।
केवलिपन्नत्तं धम्मं सरणं पवज्जामि ।

Both monks and laymen recite this everyday and derive great peace of mind. Human beings do require shelter and that can be had not from gods or individuals but from the virtues

of those individuals as also from the principles of true religion. In Buddhism shelter is sought of सुद्ध-धम्म and सुष. In it सिद्धs are not mentioned as Buddha was never clear in his opinion for the state after death. Formation of the सुष was quite a new thing found in Buddhism and Jainism only. Even बरिहत्स bow down to the सुष by saying जमो त्रिपस्य before they deliver the religious sermon.

This four-fold shelter produces सम्मह्य which is the root of the tree of liberation or refers to the three important principles of divinity, teacher ship and religion for सम्मह्य is defined as सुद्धेयगुणधम्मस्य.

The next paragraph shows the fondness for details and the soundness of the argument found in Jain books. Vows of the Jains are so carefully worded that equivocation or misinterpretation is not possible.

मातृपुत्रिपुत्र वा धनवत्तमयेऽप्यनुव्रताम् । ओदा-गा-यत
मन्त्रिण्यु-मन्त्रिणदिनादिभिर्युग्म-साधन्युग्म-वदित्यु अत्रमसाधन्यु
ग्राह्यु One should be very careful in his activities of mind, body and speech towards these holy persons, places and objects. The धर्मरत्न are our benevolent friends and preceptors. In their presence one should censure sin and swear to avoid all evil deeds.

1-2 क्षिप्र-क्षिप्र- is a popular phrase current among the Jains for the confession of sins and

consequent repentance. One promises thereby to correct his behaviour in future. It can be used before a teacher or even the householder by way of sincere apology. Commentators have failed to give its exact meaning and offered various explanations by different interpretations. Again its use is so current that the original and literal meaning is perhaps lost sight of. हरिभद्रसूरि explains it ingeniously as under.—

व्याख्या—अस्य अर्थविशेषत्वात्प्राकृताक्षरैरेव न्याय्या, निर्युक्तिकार-
वचनप्रामाण्यात्। आह च निर्युक्तिकारः—

मि ति भिन्मद्वत्ते च्छ त्तिय दोसाण छायेणे होइ ।
मि ति य मेराइ ठिओ दु ति दुगुंछामि अप्पाणं ॥
क ति कड मे पाव ड ति य डेवेमि तं उवसमेणं ।
एसो मिच्छादुक्कडपयक्खरत्थो समासेण ॥

The preceding verses are:—

सजमजोए अच्चुद्धियस्य जं किंचि वितहमाचरियं ।
मिच्छा एयति वियाणिऊण मिच्छत्ति कायव्वं ॥
ज दुक्कटति मिच्छा त भुजो कारण अपूरेंतो ।
तिविहेण पडिक्कतो तस्स खलु दुक्कड मिच्छा ॥
ज दुक्कड ति मिच्छा त चेव निसेवए पुणा पाव ।
पच्चक्खमुसावाई मायानियडीपसगो य ॥

The long and symbolic interpretation given above cannot be in the mind of a man who uses the phrase. The principal words in his mind are मिथ्या and दुक्कट. The difficulty lies in solving मिच्छामि.

If it be taken as the verb it means मा इच्छामि as well as मिथ्यामि (denominative form of मिथ्या) If we separate मि-च्छ and मि the meaning will be मिथ्या मे The second does not appear plausible We can not falsify sins मिथ्या मे दुष्कृतं is a pious wish and honest confession That is the sense uppermost in the mind of those who use it to-day But looking to the context in our text मा इच्छामि दुष्कृतम्—as opposed to इच्छामि सुकृतम् later on is quite appropriate

4-8 पञ्चवसिजुते-भक्तियुक्तो, निरद्वारपारगे-निरतिचार आज्ञा पातक सुखसादनयोगे-मोक्षसाधनयोगान् धैर्याश्रयादीन् सागसादन योगे-गुणरघानकृत्वाभ्युपगमादि ।

5-7 अगमिने भारभो-परमार्थत इतिहितानामनमिष । The author uses both सुकृत and सुदृढ for सुकृत सुदृढ seems to have been used against दुष्कृत

The great power of the चउसरणमना-दुष्कृद्वगरीश and सुकृतयेरा is shown in this paragraph

6-2 वृद्धगवदे विअ विदे etc Poison cannot be destroyed by the snakecharmers but its effect can be neutralised by some occult practice It can also be sucked up in a ringlike article of medicine It can be tied down in a circular piece of string or not allowed to spread at all in the body So the man who is stung has to bear the pain of the bite only Its dreadful consequences

are averted. In the same way, having contracted evil कर्म one has to suffer a little only if he avoids further terrible fruition by the four-fold shelter etc. Another reading is कयवधे विद्य विसे अप्पफले सिद्धा । The sense is the same. Only कटक is not mentioned. Haribhadra says पाटकवद्धमिव विष मन्त्रसामर्थ्येन उत्पन्नं स्यात् ।

6-4 आसगलिज्जन्ति-आसकलीक्रियन्ते आक्षिप्यन्ते इत्यर्थः। भावोपचयेन परिपोष्यन्ते । निम्मविज्जन्ति-परिसमाप्तिं नीयन्ते ।

6-6 सुप्पउत्ते विद्य महागए सुहफले मिद्धा-सुप्रयुक्त इव महाऽगदं सुमफलं स्यात् । Good medicine if carefully administered is bound to yield good result. Similarly good deeds done with a good motive are bound to give good fruits

6-7 अण्डियन्वमेअं-अनिदानमित्यर्थः। निदान is strictly prohibited in Jainism. Nothing should be done with a view to get some worldly reward.

नमो नमिअनमिआण etc. This is सूत्रसमाप्तिमंगल.

II

Having sought the fourfold shelter and having repented for sins committed one should think of the nature of vows

धम्मगुणा वयाद । Vows are the merits of religion They should not be violated They should be accepted and followed with great sincerity

अच्चन्तभावसार means महता प्रणिधानवलेन न राभसिद्वया प्रवृत्त्या ।

The vows should be taken after great consideration with becoming purity of mind and not rashly

7-9 धूमणपरिगहविरमणमिच्छाद स्थूलपरिग्रहविरमणमित्यादि-आदि शब्दात् उत्तणुणपरिग्रह । आदौ उपन्यासधैरा भावत इत्यमेव प्राप्तेरिति । उक्तं च — सम्मत्तमि उ लद्धे पलियपुहुत्तेण सावओ होजा ।

गरणोवसमसयाण सागरस रुतरा होति ॥

एव अप्पडिवटिए सम्मत्ते देवमणुयजम्मेसु ।

अण्णतरसेडिवज्ज एगमवेण च सत्वाद् ॥

सयाणागाहगे-सदा आत्माग्राहक ।

उद्दगसहकारित्ता अधम्ममित्ताण चित्तिज-One should consider the terrible consequences of the company of irreligious friends

8-4 परिहरिज्जा etc The proper order of words will be — वणाण कणापरे (से) लोमविहद्धे (कज्जे) सम्म परिहरिज्जा । Being kind towards people he should not act against them

8-5 संकीर्णो नु एसा—That censure of religion is a distress to the mind

8-10 अधोविनायुद्ध ए etc. Just as a blind man resorts to his guide, a patient to his physician, the poor to the rich and the frightened lonely man to a great leader, a man should resort to the friend in the form of religion in proper manner.

यम्ममिन्न may mean (1) Religious friend (2) Friend in the form of religion or (3) Vows which serve the purpose of religious friends.

Having accepted the minor vows a layman should accordingly purify his mind body and speech in the performance of his duties.

9-5 आयइविराहं समारमं—परलोकपीडाकर समारम अज्ञारकर्मादिरूपं । His occupation and undertakings should not be such as would come in the way of his happiness in the next birth.

9-8 एवं न हिंसा भूषाणि—etc. are the five commandments for the practice of the five vows Monks have to practise them in entirety Laymen cannot do it Some concessions based on practical consideration are allowed to them. So their vows are called स्थूल—gross or minor. They cannot very strictly and thoroughly practise them. They cannot avoid all हिंसा, for in practical life and daily meals onesensed beings are killed. Therefore he fixes a limit and abstains from injury to

असंख्यजीवसः । ० moving visible living beings only The observance of these vows is partial in the case of laymen

The next paragraph is very fine and whole some advice is given to a householder in it His charity-enjoyment-circle of friends, relatives servants and savings should be in proportion to his profits

उच्यते च श्रीकृष्ण —

पादमायात्रिभिः कुर्वीत पाद वित्ताय वर्धयत् ।

धर्मोपयोग्यो पाद पाद मर्तव्योपपद्ये ॥

तथा अन्यैरप्युच्यते —

आयादध त्रियुग्रीन धर्मे यद्वाधिकं तत ।

क्षेपेण क्षेप कुर्वीत यत्नतस्तुष्टमैहिष्ठम् ॥

9-13 एव तु सत्पुरुषे वि धर्मो समस्त व्यवहारम् ।

A layman in his enthusiasm to serve the corolligionists and guard all living beings, should not forget his duties to the relatives While looking to other beings they should not be neglected Nonviolence should be practised completely and compassion should be shown to all living beings alike without attachment

10-1 एवमंशं पुनः पुनः is the oft-quoted phrase. Juna believe in the plurality of souls Each soul is independent Each feels pleasure and pain.

हरिमद्रसूरि explains.—“ सर्वे जीवा. पृथग् पृथग् वर्तन्ते स्व-
लक्षणमेदेन, किंतु समत्वं बन्धकारणं लोभरूपत्वात्, उक्तं च.—

ससारास्युनिधौ स्वस्वकर्माभिपरिवृतिताः ।

संयुज्यन्ते विद्युज्यन्ते तत्र क कस्य बान्धवः ॥

तथा—

अत्यायतेऽस्मिन् ससारे भूयो जन्मनि जन्मनि ।

सत्त्वो नैवास्त्यसौ कश्चिद्यो न बन्धुरनेकधा ॥

सर्वथा परिभावनामात्रमेतत्—स्वजनो न स्वजन इति ।

Attachment is the cause of the bondage of
कर्मs. In the दशवैकालिक सूत्र, it is said ' मुच्छा परिग्रहो वुत्तो,
Attachment for the possession and not mere po-
ssession is called possession.

सद्वसन्नागए—स्मृतिसमन्वागत.—Carefully conscious of
the following line of thinking.

10-5 वुट्ठी ममेअस्स—वृद्धि. मम एतस्य धर्मस्थानस्य ।

10-6 असार अविहिगहणेण —H. adds ,वपाकदाहणत्वात् and
quotes the following verse:—

पापेनैवार्थरागाद्यः फलमाप्नोति यत्कचित् ।

बडिपामिषवत्तु विना नाशं न जीर्यति ॥

10-9 भावमङ्गलमेय तन्निष्फक्तीए—एतद्विधिना वर्तनं अविकृतसमा-
चारनिष्पत्तेः भावमङ्गलमस्ति ।

धम्मजागरिभाए—‘भावनिद्राविरहेण धर्मजागरया तत्त्वालोचनरूपया ।

जिणाणमणुभावओ—जिनानामनुग्रहात् ।

अववायकारी—अवपातकारी स्यात्—आज्ञाकारीति भावः ॥

III

In this section are discussed the duties of a layman towards the members of his family when he desires to become a monk. He ought to have performed the duties of a householder. He should not at once shirk off the responsibilities of family life. If the members of the family are enlightened enough to encourage him in his pious proposal, there is no difficulty. But if they do not willingly allow him, he should try to persuade them by referring to the transitory nature of the world and get permission. If the permission is not granted even after making efforts the candidate for दीक्षा should leave them without offending. His intention should be pious—to cure them of the disease of delusion.

12-3 अहोदिभयुता-सखारविरक्त-प्रविमन-अमय अपरोपतापी विदुन् and विदुष्यमानमश्न as shown in the last section above

अपरोपताप-Without injuring the feelings of the relatives

12-5 न कुरु हिम्-It is truly said that no good comes out of an undertaking which has got a sinful beginning. Parents should not be displeased.

12-7 सुसुदक्ष्णं चरति-Good deeds done in company yield the fruit in company. Solitude is a pious thing. If the parents encourage it—they share

its good results to a certain extent. Thus the candidate should argue.

12-9 एगुरुत्तनिवासिउणतुमेअ-हरिमत्सूरि explains—

वाप्तृक्षं समागत्य विगच्छेति यथाण्डजा. ।

नियतं विप्रयोगांतस्तथा भूतसमागमः ॥

The company of relatives here is just like the company of birds living in one tree. If all are meritorious—their state in future will be happy and they will possibly remain together. Otherwise there will be a long separation. One who practises monkhood may be emancipated and others may remain behind. Thus a long separation will take place. So the parents should permit the son.

12-14 संवरद्रुहभट्टि etc. संवरस्थगितच्छिद्रं, छिद्राणि प्राणातिपातऽविरमणादीनि तथा ज्ञानकर्णधारममीक्ष्यं तदुपयोगतः, तप पवनववनं अनशनाद्यालोचनतया ।

13-1 खणे-मनुष्यमवक्ष्यी क्षणः दुर्लभः सर्वकार्योपमातीतश्च ।

Human existence is above comparison and difficult to obtain on account of its being the means of religion which brings मोक्ष ।

The next two sentences describe the nature of सिद्धि and संसार ।

संसार सर्वोपद्रवालयं-यदाह—

जरामरणदौर्गल्य-व्याधयस्तावदासतां ।

मन्ये जन्मापि वीरस्य भूयोभूयस्त्रपाकरम् ।

अनवस्थितस्वभाव ससार, अत्र सलु सुख्यप्यमुखी पर्यायत,
सदप्यष्टत् स्वप्न इव सर्वासाध्यामावेन ।

आत्माल—Showy—false

समिञ्जस—समृद्धयति च मम स्वमीहितं ससारव्यवच्छेदनं शुद्धप्रभा
वेन । एव शेषाप्यपि भार्यादीनि बोधयत् औचिन्योपयासेन ।

14-2 तदुपकरण आओवायमुद्ध—तदुपकरणमायोपायमुद्ध—The
candidate for दीक्षा should make all necessary
arrangements for the maintenance of the family

That is his duty—gratefulness and real com-
passion

14-4 अग्रहा etc अन्यथा एवमपि तदनुज्ञाभावे अनुपपद्य एव
भावत उपधायुक्त स्यादित्यर्थः ।

उक्तं च—

निमास एव मावेन मायायास्तु भवेत् क्वचित् ।

परस्वपरयोयत्र साजुष्यं द्वितीदयम् ॥

If the parents do not permit even after per-
suasion the candidate should lead the household
life and keep possessions for some time without
any attachment for them

14-7 अज्ञानिगतासहस्रपचागताएण—Following the
example of a man who left the sick person in an im-
proper place to bring the medicine Parents are like
the ill man who has fallen in a place where no
medical aid is available To bring the medicine
of सुख्यप्य to cure their disease of मोह and अज्ञान—
the man should accept दीक्षा and enlighten the

parents thereafter. The illustration is very well explained in the next stanza.

संभवओसहे is a peculiar compound. It means—'the disease whose medicine is possible.'

ओसहमावे अ नसओ—With medicine they may or may not live.

कालसहाणि अ एभाणि—and they can live for some years yet.

14-14 एस चाए अचाए etc. एष त्यागोऽत्याग मंयोगकलत्वात् , अत्याग एव त्यागो वियोगकलत्वात् । End justifies the means. Mere abandonment is no abandonment if it is done with a view to reunite.

15-5 एव सुक्कपक्खिए etc. here the application of the illustration is given.

शुक्लपाक्षिको महापुरुषः परितससार इत्यर्थः । यथोक्त—

जस्स भवन्तो पोग्गलपरियट्ठो सेसओ अ संसारो ।

सो सुक्कपक्खिओ खलु अहिणे पुण कण्हपकरवीओ ॥

He is a pious man who is always nearing liberation and whose period of wanderings is less than half पुद्गलपरिवर्त ।

15-8 तस्स सपाढणे विभासा—तस्य सम्यक्त्वाद्योपधस्य सपादने विभासा—कदाचिदेतत्संपादयितुं शक्यते कदाचित् न इत्येवरूपा । तथा जीवनसमवात्, निश्चयतस्तु न, यथोक्त—

आयुषि बहूपसंगे वाताहतसन्निलुद्वुदानित्ये ।

उच्छ्वस्य निश्चसीति अ सुप्तो वा यद्विबुध्यते तच्चित्र ।

16-3 से वे सम्मत्ताईओसहापादणेन etc स सुखलपाक्षिक पुरुष
 तौ मातापितरौ समववायौपधसपादनेन जीवयेत् आत्यन्तिक कथमियाह-
 अमरण मरणावस्थयीजयोगेन-अममरणावस्थकारणसम्यक्त्वादियोगेनेत्यय ।
 अमरण-अममरण means मोक्ष सम्यक्त्व is the अवस्थयीज or
 मोक्ष i e Right belief is the most successful cause
 of liberation

एष धम्मो सयाण-This is the duty of good people
 सयाण is an irregular form

16-6 भगव इत्येवमय etc भगवानग्रहान महावीर पर परिहरन्
 गमाभिप्रहप्रतिपरया अशुद्धतापुष्पिनं तथा कर्मपरिणत्या मातापितृशोक
 प्रमज्ज्यप्रहणोद्भवमियुक्त च-

अहं सुत्तमस्मि माये गमत्थो चेवमिमाह गिण्ढे ।

णदं सान्णो होदं अम्मपियरे जियंतस्मि ॥

The incident in the life of lord महावीर is the
 illustration for reverence and devotion to parents
 He removed the anxiety of parents regarding his
 safety in the womb when he found that the mother
 had become suspicious of his life owing to his
 lying still

महावीर with a view not to trouble his mother
 by his movements in the womb became steady
 for some time but the mother thinking that
 the foetus was lost, began to weep and lament
 At this महावीर determined not to quit his hold life
 before the death of his parents

इत्येवमस्ति धम्मस्ति-The obligation of parents
 can never be returned. They must be pleased

by a dutiful son. Lord महावीर judged their great affection from that small incident and resolved not to accept asceticism in their life time.

The last paragraph shows the proper manner of accepting initiation into monkhood.

16-7 अपरोवत्ताव-etc. without in the least injuring the feelings of any one, in the presence of a good preceptor having worshipped the तीर्थंकर both materially and mentally—having satisfied the needy by charity according to his means, in proper dress, at the auspicious moment, purified by गुरु-मन्त्र and with great joy the candidate should pass on from the household life to the religious path.

किवणाई-कृपणादीन्-दुःखितसत्त्वानित्यर्थः ।

सुप्पउत्तावस्सए सुप्रयुक्तावश्यकं समुचितेन नेपथ्यारिना ।

समदिवासिए-समभिवासितो गुरुणा गुरुमन्त्रेण ।

Thus we can clearly see that the responsibilities to be disposed of by a candidate for दीक्षा were very great. He had to discharge his duties towards his parents and the other members of his family. He must make all arrangements for their maintenance in future. If they are high-souled and if they willingly allow him—that is very desirable. If not—the candidate should try his utmost to persuade them and should lead a pious life without attachment in their company for some time

if necessary. Thereby he should convince them of his sincerity and capacity to bear the troubles in the life of a monk. These strict rules for entering the order of monkhood in Jainism have kept its standard very high. Its present glory and purity are due to that strictness.

IV

Having accepted asceticism in the proper manner as shown in the last section, the monk should practise it well. Its thorough practice is the sure means of salvation. It is the only right course. All other ways fail to bring liberation.

17-4 न विवर्जयते-etc न विनियमेति मिथ्याज्ञानस्य । विषयमासौ अभिप्रेतसिद्धिः सामान्येन एव उपायप्रवृत्ते । The knowledge etc of that pious monk do not get perverted and hence he does not swerve from the right path. That absence of perversion or sticking to the proper course brings the desired object.

नान्विचित्रता पयद-One who is not perverted is not on the improper path.

17-6 उपायो निश्चयेन The proper course must necessarily lead to the destination. Means must achieve the end. The desired object must be achieved by employing proper means for it. That is the rule of nature. According to the law of cause and effect the proper effect must have the

proper cause and vice versa. Here, the desired object—viz मोक्षप्राप्ति and the means to achieve it—viz प्रव्रज्यापालन are the effect and the cause. तस्सतत्तच्चाओ etc.—If it can be achieved by any other means—why not by the third or the fourth? It will then incur the fault of अतिप्रसङ्ग or unwarranted consequence. That is निश्चयमत.

Haribhadra explains the whole argument as:—
उपायश्चोपेयसाधको नियमेन कारणं कार्याव्यभिचारीत्यर्थं, एतज्जननस्वभावस्य तत्कारणत्वाद्योगादतिप्रसंगात् । एतदेवाह—तत्स्वतत्त्वत्याग एवोपायः अन्यथा स्वमुपेयमसाध्यत कुत, इहातिप्रसंगात्, तदसाधकत्वाविशेषेणानुपायस्याप्युपायकत्वप्रसंगात्, न चैवं व्यवहारोच्छेद आशङ्कनीय इत्यर्थः, निश्चयमतमेतदिति सूक्ष्मबुद्धिगम्यम् ।

Cause must produce the effect. If it does not and anything else does—there will be अतिप्रसङ्ग. If cotton threads with necessary accompaniments cannot produce cloth and if it can be produced by earth why can water or wood not produce it? Thus there will be no end to the number of things which can produce cloth.

The next paragraph points out the proper course of conduct for him. He should be free from all attachment—study well, serve the preceptor, stay with him and exert for liberation

17-8 निमत्तगहदुकरवे-निवृत्ताग्रहदुख.—He should be free from the pain of obstinacy and hence become

पञ्चमसुहस्रे-१ e he should secure the peace of mind
 17-10 न इओ हिअ तत्तं ति मज्झ-गुरुकुलवासात् न अन्यत्
 हितम् । उक्त च-

गाणस्स होइ भागी थिरयरओ दसणे चरित्ते अ ।

धणा आववहाए गुरुकुलवार्म ण मुचन्ति ॥

Staying with the preceptor is very beneficial
 The monk gets knowledge thereby and becomes
 firm in faith as well as in practice The blessed do
 not leave it for the whole life

गुप्तमाशुगुत्त-गुधूपादिगुणयुक्त , सुधूपाश्रयणप्रदणधारणाविज्ञानो
 हापोदत्ताभिनिवसा प्रशस्युता इति एतद्युक्त । This refers to
 the eight virtues of a disciple who would be
 instructed in sacred books

परममते-परममत्र सागादिविपन्नतया ।

आश्रयविषयमुने-इदमेकपरलोकायपेसदा आगमाविप्रमुक्त ॥

आयय-मो गर्भी-आयत-is used in the sense of मोक्ष
 very often in Jain books.

Such a pupil studies the scriptures thoroughly
 and employs them well That good use is the
 commandment of टीपद्धरे

18-1 असह्य अणिअणे अविहिण्णदिअमंतनाणा-If the know-
 ledge is not well put into practice it goes fruitless
 Just as the charm which is not tried according
 to its rules gives no fruit in the same way
 knowledge which is not properly used becomes
 fruitless

आगमादतीण म हिंवि-अनाश्रयणागोकाशन प्रहस्य न हिंवि
 दिहन्ति वा । गदुप्यनं हि मेणदसते

यथोक्तं—“श्रामण्यस्य फलं मोक्षः प्रधानमितरत्पुनः ।

तत्त्वतोऽफलमेवेह ज्ञेयं कृषिपलालवत् ॥

भंगस्यापि उन्मादाद्यव, यथोक्तं—

उन्माद व लमेज्ज रोगातकं व पाउणे दीहं ।

केवलपण्णत्ताओ धम्माओ वा विसंसेज्ज ॥

तदणारंभाओ etc. अनाराधनायां मार्गदेशनायां तात्त्विकायां दुःखं शृण्वतो भवति, उक्तं च—शुद्धदेशना हि क्षुद्रसत्त्वमृगयूथसंत्रासनसिंहनादः, तथा अवधीरणा मनाग्लघुतरकर्मणो न दुःख, तथा अप्रतिपत्तिस्ततोऽपि लघुतरकर्मणो नावधीरणा ।

Those who cannot begin the practice are pained to hear the sermon. Others are not pained but discard it and the monks of the third kind are unable to accept it.

नेवमहीअमहीअं अवगमविरहेण—This study is no study without सम्यक्त्व.

The monks who have taken to the right path with the acquisition of सम्यक्त्व may swerve yet it causes no evil. Right belief is the most important thing.

मगगामिणो सु एसा अवायवहुलस्स—अपायवहुलस्य मार्गगामिनः एव एसा विराधना ।

18-8 निरवाए etc One who is free from troubles and on the right path acts according to the sacred canons and follows the (प्रवचनमातृका) mothers of the creed. They are made up of five rules of carefullness in connection with (1) walking (2) speech (3) begging food (4) handling the articles of use

and (5) answering the calls of nature, and three rules for guarding the activities of mind body and speech. They are based on the fundamental principle of अहिंसा or non-injury and as they help its faithful practice they are called the mothers of the creed.

18-9 अविनातस्य-मातृवत्स्य । विभक्तौ-भावचित्तमा केवली ।
अवस्थासिगुणगिद्यायनाण्य अणत्यपरे-Just as a child suffers
by abandoning the mother-the monk also suffers
much by not practising the right mothers of creed.

केवली विश्रान्तं दुविहण परिप्राण-सर्वेण सम्यग्मातृपरिणत्या
पतद्विजाति, द्विविषया परिहया इपरिहया प्रत्याख्यानपरिहया च,
मार्तिना तन्त्रशोधमात्रस्या प्रत्याख्यानपरिणा तदूर्भविषया ।

He knows it all by objective knowledge as well as by knowledge with practical considerations. The first implies knowledge for its own sake. The second implies the practical considerations.

18-12 तदा ध्यायतामसदीपं etc मायाप्रकाशशरीरं दायं वा
मन्त्रमवागच्छति सर्वं । किं विनिर्दिष्टमिदं स्पन्दस्वप्नदिमेव । इह
भगवन्मायाशरीरं । जेहन्मसारे दुर्गाहन् प्रकाशपदं । तत्राय ह्यद्वयान
हन्तव्यं । अन्त्यात् प्रवर्तमानं । इत्येव वि विद्या-विद्या ।
अन्त्यात् प्रवर्तमानं ।

परिणतं वा अविनातं । like the island for living,
it is to rest upon while being drifted in
the world's ocean. It is also like a lamp of know-
ledge to put the creature lying in the dark.

darkness of misery and delusion. The island is of two kinds (1) That which can be drowned by the surging waves of the ocean and (2) that which cannot be drowned. The lamp too is of two kinds (1) that which can be put out and (2) that which cannot be. The two islands are those of धायोप-
मिकचारित्र and क्षायिकचारित्र. The two lamps are क्षायोप-
शमिकज्ञान and क्षायिकज्ञान. The island and the lamp of the first kind take us a long way to मोक्ष, while the second type leads to it by the shortest and the surest cut.

अणूत्सर्गे-अनुत्सुकः—not very anxious for the result.

भावकिरिञ्जं—निर्वाणसाधिकां भावक्रियाम् ।

19-3 अव्वहिण्णं परीसहोवसग्गेहिं वाहिण्णसु किरिआनाएणं—Just as a diseased man gets peace being cured by good treatment in the same way the monk gets great peace of mind by the practice of penance and selfrestraint, if he is not agitated by favourable as well as unfavourable calamities (उपसर्गस) and hardships (परीषद्स.)

The परीषद्स or hardships are 22 in number. A monk has to patiently bear them to keep himself on the right path and to shed off कर्मस.

उमास्वातिवाचक writes in the 9th chapter of his famous तत्त्वार्थाधिगमसूत्र—

(मागाच्यचननिर्जरार्थं परीपद्वा सोढव्या) and
 हुतिवासाभीतोष्णदशमशक्नाग्यारतिस्त्रीचर्यानिपद्याशव्याकोशवधयाश्वाद्याम
 रोगगृहस्थमलसत्स्वरपुरस्वरप्रणाशानासदर्शनानि ।

दुःखसङ्ग-उपसर्गs or calamities of three kinds—सद्व्ये-
मानुससङ्ग-तिरिङ्गणे अ are divine-human and from lower
beings. They can be अनुकूल-favourable as well as
प्रतिकूल-unfavourable. A monk has to stand both

The illustration of the dispersed man is explained below in the text

जहाविद्वाणभो-यथाविधानत-दत्तापूजनादिलक्षणेन ।

पक्षमाणातुभावे-प्रयर्धमान। रोग्यभाव ।

सप्तविधाभो-आरोग्यप्रतिषेधाद्वेतो ।

19-10 शिरान्नरुह्यागवि शिराक्षयादियोगेऽपि शिरावेधकारणात्क
 मावेऽपीत्यय as हरिभद्र takes it but the better interpreta-
 tion will be शिराग्रासदियोगेऽपि i.e. शिरावेध-cutting open
 the veins and also दाहदियोग-injecting some salt or
 medicine in it.

विरिभेदयोगेण च तया क्रियोपयोगेन इति कर्तव्यतायां बोधेन
देहना असीदित अव्ययित नित्यास्थानमनोवपनानादिना । किमित्याह-
कृमन्त्राणां प्रत्यक्षमवस्थया यथैव एदिमाप्नोति । यैवं च यदुपपद्यते ।

The patient who knows his disease well by self experience and the words of a good physician tries to be free from it by taking wholesome food and stopping harmful activities. He undergoes the pain of injections and operations also for he knows that they will cure him.

लेखा is here interpreted as भाव or आत्मपरिणाम. It indicates the condition of the soul and the inclination of the mind. It is caused by the association of कर्मस. It is not the colour of the soul. Soul has no colour, but it can be roughly called the reflection of the mental attitude. If an emerald be placed on a piece of glass its colour will be transferred to the glass to our appearance, similarly good colours as well as bad are supposed to be transferred to the soul as a result of the good or bad inclination of the mind. In the लोकप्रकाश it is thus explained:-

कृष्णादिद्रव्यसाचिव्यात् परिणामो च आत्मन ।

स्फटिकस्येव तत्रायं लेखाशब्द. प्रयुज्यते ॥

They are six. कृष्ण-नील-कापोत-पीत-पद्म and शुक्ल

The first three are good and auspicious. The last three are bad and inauspicious. The famous illustrations of robbers and boys who wanted to eat mango fruits very clearly explain each लेखा.

The next paragraph gives the दृष्टान्तोपनय and shows how a person suffering from the disease of कर्मस can be cured. Asceticism is the health for him. Pain of separation from the worldly relatives is like the pain of operation which he willingly bears. The preceptor is the proper physician.

तत्पण्डितं विसेधो चरणारोग्यप्रतिबधविशेषात् ।

कुसलासयवुट्टीए-कुशलाशयवृद्धया-क्षायोपशमिकभाववृद्ध्या ।

धिमिए-स्तिमित.-स्थिरः-रागद्वेषद्वद्विरहितः प्रशातः ।

तेजोसाए-गुमप्रभावरूपया तेजोश्रया ।

गुरुं च बहु मग्न इ etc He pays great respect to the preceptor and accepts his word not out of blind affection but as a natural course

20-11 ओ म पदिमपद्म etc The commandment of the lord is "One who respectfully believes in me—does so in his preceptor"

अग्रहा किरिआ etc अन्यया गुरुचक्षुमानव्यतिरेकं

विद्यप्यक्रिया-प्रयुपेक्षणादिरूपा, अभिया-सत्क्रियातोऽन्या, किंविधिटे त्याह-कुलटानारीभियासमा-दुःशीलवनितीपवासक्रियाप्रयुपेक्षणादिरूपतुन्या । सा गहिता विदुषामकल्योगत-विषाप्रतृप्तिफलमत्र शतमत्र विषयदायक विरापनासेवनत् । एतदेवाह-आवर्त एतत्फल आवर्तते प्राणिन अस्मिन्नित्यावत सगार य एव तयत तत्फल विरापनाविषय जन्व । स आवर्त अनुमातुव्य ।

All क्रिया or ascetic practice is no practice in the absence of respect towards the preceptor It bears no fruit or little fruit like the fast etc of a vicious woman It may be explained by the illustration of food mixed with poison The temporary result is the satisfaction of hunger but the ultimate result is death Similarly, the क्रिया without respect towards the preceptor may give worldly happiness for the time being but its result is the furtherance of worldly wanderings

21 । अग्रभोगुरुचक्षुमानोऽग्रतस्तत्तत्तत्-अदत्त is explained as अग्र That respect toward the preceptor is always fruitful and the fruit is the acquisition of माग

प्राप्त्यनुभवे-अदत्तत्तत्तत्-अपन्नानुभवेत्युक्तम् ।

21-6 सव्वदेवतेउत्तेम अइकमइ-Here तेजोलेदया means चित्तसुखलाभ. । Within twelve months he gets more peace than even gods.

सुक्के-सुक्काभिजाई- तत्र शुक्को नामाभिन्नवृत्तोऽमत्सरी कृतज्ञः सदा-
रंभी हितानुबन्ध इति शुक्काभिजात्यर्थतत्प्रधानः । He keeps his
vows intact, gives up pride, is grateful and good-
willing.

21-8 लोगसन्नं-भगवद्वचनप्रतिकूलं भूतससाराभिनन्दितत्वक्रिया-
प्रीतिरूपामिति ।
पडिसोअगामी-प्रतिसोतोगामी-लोकाचारप्रवाहरूपा नदी तस्या प्रतिकूलम्
गच्छति असौ ।

यथोक्तं—

अणुसोओ पट्टीए बहुजणम्मि पडिसोओ लद्धलक्खेणं ।

पडिसोयमेव अप्पा दायव्वो होउकामेणं ॥

अणुसोयसुहो लोगो पडिसोओ आसवो सुविहियाण ।

अणुसोओ संसारो पडिसोओ तस्स निव्वाण ॥

सव्वोवहासुद्धे-सव्वोपधासुद्ध. निरतिचारत्वेन ।

अभवसाहणं etc सत्क्रियाकरणेन मोक्षसाधकमित्यर्थः ।

निर्दर्शनमाह-भोगक्रियासुरूपादिकल्पं, न रूपादिविकलस्य एताः भोग-
क्रियाः सम्यग् भवन्ति, यथोक्तः—

रूपयथैवैवक्ष्यसौभाग्यमाधुर्यैश्वर्याणि भोगसाधनमिति ।

सुरूपादिकल्पात् भवात् भोगक्रिया. संपूर्णा. प्राप्नोति ।

अविगलहेउभावओ-संपूर्णकारणत्वात्

असंकलित्ठसुहुरूवाओ-शून्यताभावेन संक्लेशभावात् ।

तथा अपरोपतापिन्यः वैवक्ष्ययादिभावेन ।

V

In the last section the mode of life for a monk was treated. In this section the highest fruit of it is explained. It is सिद्धि or मोक्ष. In that connection the condition of the liberated souls and their happiness are explained. The Jain conception of सिद्धि is peculiar. It is not the merging of one soul in the other. There is the plurality of souls here as well as there. Those liberated souls have never to come back in the world. They are completely free from Karmas. Theirs' is not the negative condition of freedom from miseries only but also the positive condition of bliss. They are not passive like dead stones but active with perfect knowledge-connation-bliss and energy. They stand at the top of the universe (लोकाकाश) due to the absence of धर्मास्तिकाय or fulcrum of motion beyond it. Their number is infinite

हरिभद्रसूरि in his सिद्धसुखविशिका writes thus about सिद्धसुख—

ज सच्चसत्तु तह सच्चवाहि सच्चत्य सच्चमिच्छण ।
 खयविगमजोगपत्तीहि होइ तत्तो अणतमिणं ॥
 रागाईया सत्त कम्मदया वाहिणो इहं नेया ।
 लद्धीओ परमत्या इच्छा णिच्चेच्छमो य तहा ॥
 अणुहवसिद्ध एय आसगसुह व रोगिणो नवरं ।
 गम्मइ इयरेण तहा सम्ममिणं चितियव्व तु ॥

सिद्धस्य सुखरासी सख्यद्विजिह्वो जइ हविजा ।
सोऽणतवगमइभी सखागासे ण माइजा ॥

मगवान् उमास्वातिवाचक also—describes it as under —

ससारविषयातीतं मुक्तानामव्ययं सुखं ।
अथावापमिति प्रोक्तं परमं परमर्षिभिः ॥
स्यादेतदारीरस्य जतोर्नष्टाष्टकमणः ।
कथं भवति मुक्तस्य मुक्तमित्यत्र मे शृणु ॥
लोके चतुष्टु इदार्थेषु सुखशब्दं प्रयुज्यते ।
विषयं वेदनाऽभावे विपाके मोक्ष एव च ॥
मुखा बहिः सुखो वायुं विषयेष्विह कथ्यते ।
दुःखाभावे च पुष्पं सुखितोस्मीति मन्यते ॥
पुण्यकर्मविपाकाय मुक्तमिष्टेन्द्रियार्थजम् ।
कर्मकृष्टेऽविमोक्षाय मोक्षे सुखमनुत्तमम् ॥
सुखं प्रमुक्तवर्केचिच्छिठितं परिनिर्मुक्तिः ।
तदनुत्तमं विद्यावत्प्राप्तमुत्तमानुशयतस्तथा ॥
अमत्रममदव्याधिमदनश्च समवात् ।
मोक्षोऽप्यसौ विपाकाय दशान्नस्य कमेव ॥
श्लोकं तत्प्रमाणं तदर्थं कृत्स्नोऽप्यसौ न विद्यतः ।
उपनिषदतस्तदेव तस्माद्विषयं सुखम् ॥
निर्प्रतिष्ठां प्राप्तव्यानुमानोपमानयोः ।
अन्तःसाप्रसिद्धं तदतोऽनुपमं स्मृतं ॥
प्रमाणं तद्वत्त्वमस्मात् तैव मायितः ।
गृह्यत इति तत्र प्रमाणं उपपन्नतीत्याह ॥
अमत्रममदव्याधिमदनश्च समवात् नितित्तामावत्
दमेव — दमेव अत्र तस्यान्तं प्रादुर्भवति नादुर ।
वदन्ति तदा दामं न मोक्षं भवदुर ॥

The seed of Karman is completely burnt by him—so he is free from birth—old age and death.

23-6 अणुवचसत्तिवजिए-अनुवन्धशक्तिवर्जित अणुभम् अक्षीकृत्य ।
अकिरिए-अक्रियो गमनादिशून्य. । सोऽनन्तज्ञानदर्शनः ज्ञेयानन्तत्वात् ।
स्वभावश्चायमेव, यथोक्तं—

स्थितः शीतांशुवज्जीवः प्रकृत्वा भावशुद्धया ॥

चन्द्रिकावच्च विज्ञानं तदावरणमभवत् ॥

अन्वी सत्ता-अटपिणी सत्ता ज्ञानवत् ।

अणिथ्यसंठाणा-अनित्यस्वसस्थाना-Without shape.

24-3 अनंजोगिए etc असांयोगिकः एष आनन्दः परमः मतः ।
That happiness is the best which is not the result of combination or union—because combination & union always end in separation. Those who are under the influence of delusion (मोह) and ignorance (अज्ञान) expect to get happiness in the combination but ignorance is the greatest internal foe.

यथोक्तं.—अण्णाणतो रिक्त अग्गो पाणिण जेव विज्जइ ।

एसोऽसक्किरिआ तीए अणत्था वि सतोमुहा ॥

24-7 नागासेण जोगो एअस्स etc. If some one raises the doubt that the liberated soul is dependent on the sky as it rests there the answer is that both the sky and soul are independent. One सत्ता does not depend on another सत्ता.

24-11 सहावो खु एसो etc कय लोकान्ताकागमनमित्याह,
स्वयान एवैप तस्य अनन्तमुत्तस्वभावकल्प. । It is the nature of

the soul to rise up to the top of the universe but it is pressed down into various existences by the environments and burden of कर्म only

तन्मायैः शुभो etc That happiness of the liberated souls cannot be compared Others can not experience it It has to be accepted on the authority of the conquerors (जिन्) whom we worship They never speak falsehood for its antecedents are absent in them That happiness can not be realised by us.

It is said —

स्वयं वेद्यं हि तद् मद्गं कुमारी स्त्रीमुखं यथा ।

अयोरी न विजानाति सम्यग् जात्यध्वचं तत् ॥

25-2 न वित्तहते निमित्त—तेषां जिनेषां वित्तवत्ये निमित्तं नास्ति रागादमावाह, यवतच—

रागाद्वा द्वेषाद्वा मोहाद्वा बन्धयमुच्यते ह्यनृतं ।

यस्य तु नैते दोषस्तस्मान्नृतकरणं नास्ति ॥ ”

25-7 न तत्तत्रो द्वयेण गम्भ—None but the सिद्धs can experience it; for—

रागादणमभावे च होइ शुद्धं तथं जिने मुण्ड ।

न हि सन्निवायगहिणो जाणइ तद्भावरजं सोकत ॥

25-9 छादभयज्वरविभ्रमसिद्ध्यावेकलाए —तमुप सायपर्यवक्षिण एकसिद्धापेभया ।

The happiness of one सिद्ध is with a beginning for it was obtained never before in the सत्तर. It has no end because the happiness of the liberated souls is ever-lasting Those liberated souls

have never to return to संसार. If we consider the happiness of all liberated souls—it has neither beginning nor end because the souls are eternal and liberality is eternal. Souls are being liberated from eternity and they will continue to be liberated till eternity.

25-12 अनेगतवाओ तत्तवाओ-अनेकान्तवादः एव तत्त्ववादः। It is the doctrine of manifold predications. It is also called स्याद्वाद or सप्तमंगीनय. A thing should be looked to from various points of view and then a separate statement should be made for each different aspect. No absolute statement should be made. Truth cannot be absolutely expressed but in relative terms. However great our powers of speech and mind may be we cannot fully express a thing in all its aspects. The best way is to analyse the entity and express it in its different aspects. There are such seven principal ways of expressing it. Therefore it is called सप्तमंगीनय.

अनेकान्तवादस्तत्त्ववाद. सर्वकारणसामर्थ्यापादनात् ।

अणारिहभमेअम्-अनाहृतमेतत् ।

26-1 सत्तारिणो ऽ सिद्धत्त etc. Liberation is possible for the mundane souls only. Those who are already liberated have no bonds to be free from. The bonds of कर्म have no beginning. Souls were not free in the beginning and then bound by कर्म. From the very beginning the bond exists. Yet that bond is not natural and everlasting.

26-3 अणाद्वजोगेवि विओगो वचणोवलनाएण—Though the bond is from eternity it can be removed by the illustration of gold and clay Gold can be purified and separated from clay by the application of fire In the same way soul can be freed from Karmas by penance

26-7 न भवत्तु etc न भव्यत्वतुत्या न्यायेन दिदक्षा कुत इत्याह । न केवलजीवरूपमेतदभ्यत्य दिदक्षा तु केवलजीवरूपा इत्यर्थ । नो भावियोगापेक्षया महदादिभावे तदा केवलत्वेन तुल्यत्व दिदक्षया भव्यत्वेन । अत्रयुक्तिमाह—तदा केवलत्वेन भावियोगभावे सदा अविशेषात् तथा साक्षिधिवत्त्वेन तद्रूपमपि दिदक्षापत्तिरिति हृदयम् ।

एवस्वभावा एव इय दिदक्षा या महदादिभावाद्विकारदर्शने केवला वस्थायां निवर्तते, इत्येतदाशङ्क्याह तथा स्वभावरूपेण केवल्याविशेषे प्रकृमादिदृश्या भावाभावस्वभावरूपेण प्रमाणमेव । आमनस्तद्वेदापत्ते प्रवृत्ते पुरुषादिकत्वेन तद्रावापत्तेति गर्भ ।

जीवत्व and भव्यत्व are not coextensive,

All souls are not liberable There are some who can never be liberated दिदक्षा is here taken as केवलजीव

परिणामभ्या यथाभेदो ति साह It is good and just therefore to hold that the bondage or freedom of the soul depends on the आत्मपरिणाम

तत्र व्यवस्थिते सति परिणामभेदात् आत्मन इति प्रक्रम ।

यथादिभेदो यथानोभमाया । एव द्रव्यास्तिमनमधित्व कृता निरूपणा । न अप्यभूत कर्म etc यथायास्तिकमतमधित्वत्याह नात्मभूत कर्म, न बोध रूपमभेदेत्यर्थ । तथा न परिकल्पितम् असद एव एतत् कर्मसामनादिष्यम् ।

कर्म is not one with the soul and yet not quite separate It is not an imaginary thing im-

posed upon the nature of the soul. It is not inherent also. It is a reality closely associated with the soul. That relation of association can be severed in the case of liberable souls (भव्य जीव).

26-12 न भवाभावोऽसिद्धी-सिद्धि is not merely the absence or negation of संसार It is something more. It is not extinction or nonentity. It is existence with some positive qualities. It is not a passive condition It means the absence of certain things and at the same time the presence of other things. There is no pain, no misery, no passion, no ignorance and no obstruction.

There is perfect happiness—knowledge connection and power.

26-13 न तदुच्छेदेणुत्पादो etc न सतानोच्छेदेऽनुत्पादः ।

तस्यैव किं तर्हि उत्पाद एव यथासौ समुच्छिद्यते एवम् असन्नपि उत्पद्यतामिति को विरोधः ? नैव समञ्जसत्वं-न्यायोपपन्नं कथमित्याह-
एव हि नानादिमानेन संसार. कदाचिदेव सतानोत्पत्तेः तथा न हेतुफल-
भाव. चरमाद्यक्षणयोरकारणकार्यत्वात् ।

27-2 निराहारन्नयकभो निओगेणं etc.

तस्य एवास्वभावकत्पनमयुक्तं, कुत इत्याह निराधारोऽन्वयकृतः
नियोगेन, अयमत्र भावार्थः—स्वभाव. इति आत्मीया सत्ता स्वभाव., एव
च स निवृत्तिस्वभाव इति स्वाभाविकी आत्मीया सत्तेति निराधारत्व, यद्वा-
न्वयाभाव तन्निवृत्तिसूत्रादिति, नियोगग्रहणम् अवश्यमिदमित्यमन्यथाशब्दा-
र्यायोगादिति ख्यापनार्थः । एवमाद्यक्षणेऽपि भावनीयम् ।

27-6 लोगतसिद्धिवासिण एए etc. These liberated souls dwell at the top of लोक. एते चतुर्दशरज्ज्वात्मके लोकांते वा सिद्धिः

प्रशस्तभद्ररूपा तद्वाचिन एत सिद्धा । कथं व्ययस्थिता इत्याह यत्रैक
सिद्धस्तत्र क्षेत्रे नियमात् नियोगन अन ता सिद्धा उक्त च—

जत्य य एगो सिद्धो तत्र अणता भवकलयविमुक्ता ।

अण्णोण्णमणावाइ चि ति सुग सुइ पत्ता ॥

27-6 अरुम्मुणोगई etc कथमिह कर्मक्षय ओक्तांतगमनमित्याह—
अरुमण सिद्धस्य गति इतो ओकान्त पूरप्रयोगण हतुना तत्स्वामाख्यान्,
कथमेतदन प्रतिपत्तव्यमित्याह—अलावुप्रभृतिनातत मृत्पलित्तजलक्षित्ताधो
निमप्रतदपगमोष्पगमनस्वभावालावुवत् । प्रभृतिप्रहणादरण्डफलादिप्रह ।
उर्ध्वगमन तत्रैव वा असृष्टमनागमने किं न इति एतदाशङ्क्यन्नाह ।
नियम अत एव अलावुप्रभृतिनात । एकसमयादि उत्पलरत्नातव्यतिभेद
दृष्टात्तेन एकसमयन तदगतिमुक्तेराशङ्कापोहायाह अस्पृशशङ्क्यागमन
सिद्धस्य सिद्धिधेय प्रति ॥

The analogy of the gourd etc is very well
explained at the end of तत्त्वार्थाधिगमसूत्रभाष्य in the
following verses

कृत्स्नकम तयार्द्र्य निवाणमधिगच्छति ।
यथा दग्धघटो बद्धि निरुपादानघटतति ॥
दग्धे घाते यथाऽल्यन्तं प्रादुर्भवति तादुर ।
कर्मघाते तथा दग्धं नारोहति भवाद्दुर ॥
तदनन्तरमेवोष्णमालोकात्ताव स गच्छति ।
पूरप्रयोगसत्त्वबन्धेऽशोध्यगौरयै ॥
कुशास्तयन दोगयमियो तापि यदप्यते ।
पूरप्रयागाश्चमैह तथा सिद्धिगति स्मृता ॥
मूर्च्छपक्षनिर्माशादया दृष्टाप्स्यतातु ।
कर्मपक्षविनिर्माशातया सिद्धिगति स्मृता ॥
एरण्यप्रपातु यच्चउदादया गति ।
कर्मबन्धविच्छेदादप्यस्तापि तपोयत ॥
उष्णगौरवधर्माने जाया इति त्रिनोतमै ।
अपोगौरवधर्मानि पुद्गला इति चादितम् ॥

यथाऽद्यस्तिर्यगूर्ध्वं च लोष्ट्वाग्वग्निर्वीतय. ।
 स्वभावतः प्रवर्तन्ते तथोर्ध्वं गतिरात्मनाम् ।
 अतस्तु गतिर्वह्न्यमेवा यदुपलभ्यते ।
 कर्मणः प्रतिघाताच्च प्रयोगाच्च तदिष्ट्यते ॥
 अथ-स्तिर्यगर्थोर्ध्वं च जीवानां क्रमेजा गतिः ।
 ऊर्ध्वमेव तु तद्धर्मा भवति क्षीणकर्मणाम् ॥
 द्रव्यस्य कर्मणो यद्वदुत्पत्त्यारम्भवीतय ।
 समं तथैव सिद्धस्य गतिमोक्षमवशया ॥
 उत्पत्तिश्च विनाशश्च प्रकृतममोरिह ।
 युगपद्भवतो यद्वत् तथा निर्वाणकर्मणोः ॥
 Then the मिथ्यस्थान is described as under.

तन्वी मनाजा सुरभिः पुण्या परमभास्वरा ।
 प्राग्भारा नाम वसुधा लोकमूर्ति व्यवस्थिता ।
 नृलोकनुत्यविष्कम्भा सितछन्ननिभा शुभा ।
 ऊर्ध्वं तस्याः क्षितेः सिद्धाः लोकान्ते समवस्थिताः ॥
 तादात्म्यादुपशुक्तास्ते केवलज्ञानदर्शनैः ।
 सम्यक्त्वसिद्धतावस्था-हेत्वभावाच्च निष्क्रियाः ॥
 ततोऽप्यूर्ध्वं गतिरुत्पेया कस्मान्नास्तीति चेन्मतिः ।
 धर्मास्तिकायस्याभावात्स हि हेतुर्गतेः परः ॥

27-8 अच्युच्छेओ भव्वाण अणंतभावेण—The fear that the number of liberable souls will one day be exhausted if they continue to be liberated in eternal time; is groundless. It is true that the liberated souls do not return to the सत्तार but the definition of infinity is that it can never be exhausted. Divide or multiply infinity by infinity and the result is infinity.

27-10 समय इव-अनतश्चादि समयात् अत्र नत । तेषां प्रतिक्षामतिममपुष्टेदोऽन्तर्वात् । कथं तर्हि एतदुच्यते—

अनुपस्थितं परिवारं पुन क्षयं प्रयात पुनरेति उच्यते ।

गत्वं गत्वा नैव तु शक्तिवन्तं जलं तदानीं च मृणालं च पीबितम् ॥

इति उच्यते । एतद् अयमर्थस्तदुच्यते अथवा तस्मै परावृत्तौ वाग्यनिवृत्तिः, तस्य तत्त्वत्यागशब्दानस्त्वमाश्रयवदिति परिभाषणीय अतो न क्षयो भावानामिति स्थितिम् ।

27-10 मयस्य योग्यतावैतन्यम् etc मयस्य implies only fitness for liberation All मयस्य do not get liberation in the absence of the requisites Wood may be pure and faultless for making an idol but in the absence of a carpenter-tool etc it cannot be used There are some ज्ञानिमात्र too who are fit to be liberated but who cannot be liberated in the absence of proper requisit In this connection It says —

मयस्य निर्विघ्नतावादायै परमात्मनो च योग्यता । कदा वा तत्तत्तन्मयं न विना भावानाम् । इति उच्यते तदाह-प्रतिभाषणाय दूरनिर्देशः । तदा हि सुखी प्रवर्तितवन्ति तेषां दूरं दृष्ट्वा प्रतिभाषणं कदाचित्कालात् न तदनुपस्थित्यादायै विनाशमिति उच्यते ।

27-12 तस्मै च तन्मय-मय अर्हः च ब्रह्मज्ञानं परमात्म-प्रवृत्तौ योग्यनिमित्तम् । इति उच्यते —

जहन्निन्दाम् पदमपि नान्यं वादयति तदुच्यते ।

इदमपि नान्यं नान्यं तदुच्यते ।

Of the 27-12, the first part is a statement of the fact that the person who is fit for liberation must be free from all attachments and aversions. The second part is a statement of the fact that the person who is fit for liberation must be free from all desires and fears. The third part is a statement of the fact that the person who is fit for liberation must be free from all doubts and uncertainties. The fourth part is a statement of the fact that the person who is fit for liberation must be free from all passions and emotions. The fifth part is a statement of the fact that the person who is fit for liberation must be free from all sins and crimes. The sixth part is a statement of the fact that the person who is fit for liberation must be free from all vices and virtues. The seventh part is a statement of the fact that the person who is fit for liberation must be free from all good and evil. The eighth part is a statement of the fact that the person who is fit for liberation must be free from all happiness and misery. The ninth part is a statement of the fact that the person who is fit for liberation must be free from all knowledge and ignorance. The tenth part is a statement of the fact that the person who is fit for liberation must be free from all power and weakness. The eleventh part is a statement of the fact that the person who is fit for liberation must be free from all wealth and poverty. The twelfth part is a statement of the fact that the person who is fit for liberation must be free from all fame and dishonour. The thirteenth part is a statement of the fact that the person who is fit for liberation must be free from all honour and dishonour. The fourteenth part is a statement of the fact that the person who is fit for liberation must be free from all respect and disrespect. The fifteenth part is a statement of the fact that the person who is fit for liberation must be free from all love and hate. The sixteenth part is a statement of the fact that the person who is fit for liberation must be free from all friendship and enmity. The seventeenth part is a statement of the fact that the person who is fit for liberation must be free from all alliance and disalliance. The eighteenth part is a statement of the fact that the person who is fit for liberation must be free from all peace and war. The nineteenth part is a statement of the fact that the person who is fit for liberation must be free from all order and disorder. The twentieth part is a statement of the fact that the person who is fit for liberation must be free from all law and crime. The twenty-first part is a statement of the fact that the person who is fit for liberation must be free from all justice and injustice. The twenty-second part is a statement of the fact that the person who is fit for liberation must be free from all truth and falsehood. The twenty-third part is a statement of the fact that the person who is fit for liberation must be free from all good and bad. The twenty-fourth part is a statement of the fact that the person who is fit for liberation must be free from all right and wrong. The twenty-fifth part is a statement of the fact that the person who is fit for liberation must be free from all virtue and vice. The twenty-sixth part is a statement of the fact that the person who is fit for liberation must be free from all merit and demerit. The twenty-seventh part is a statement of the fact that the person who is fit for liberation must be free from all reward and punishment. The twenty-eighth part is a statement of the fact that the person who is fit for liberation must be free from all pleasure and pain. The twenty-ninth part is a statement of the fact that the person who is fit for liberation must be free from all joy and sorrow. The thirtieth part is a statement of the fact that the person who is fit for liberation must be free from all hope and despair. The thirty-first part is a statement of the fact that the person who is fit for liberation must be free from all faith and unfaith. The thirty-second part is a statement of the fact that the person who is fit for liberation must be free from all belief and disbelief. The thirty-third part is a statement of the fact that the person who is fit for liberation must be free from all opinion and opinionless. The thirty-fourth part is a statement of the fact that the person who is fit for liberation must be free from all knowledge and ignorance. The thirty-fifth part is a statement of the fact that the person who is fit for liberation must be free from all wisdom and foolishness. The thirty-sixth part is a statement of the fact that the person who is fit for liberation must be free from all understanding and misunderstanding. The thirty-seventh part is a statement of the fact that the person who is fit for liberation must be free from all intelligence and stupidity. The thirty-eighth part is a statement of the fact that the person who is fit for liberation must be free from all reason and unreason. The thirty-ninth part is a statement of the fact that the person who is fit for liberation must be free from all logic and illogic. The fortieth part is a statement of the fact that the person who is fit for liberation must be free from all science and unscience. The forty-first part is a statement of the fact that the person who is fit for liberation must be free from all art and unart. The forty-second part is a statement of the fact that the person who is fit for liberation must be free from all skill and unskill. The forty-third part is a statement of the fact that the person who is fit for liberation must be free from all power and impotence. The forty-fourth part is a statement of the fact that the person who is fit for liberation must be free from all strength and weakness. The forty-fifth part is a statement of the fact that the person who is fit for liberation must be free from all courage and cowardice. The forty-sixth part is a statement of the fact that the person who is fit for liberation must be free from all bravery and timidity. The forty-seventh part is a statement of the fact that the person who is fit for liberation must be free from all honour and dishonour. The forty-eighth part is a statement of the fact that the person who is fit for liberation must be free from all respect and disrespect. The forty-ninth part is a statement of the fact that the person who is fit for liberation must be free from all love and hate. 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The ninety-ninth part is a statement of the fact that the person who is fit for liberation must be free from all faith and unfaith. The hundredth part is a statement of the fact that the person who is fit for liberation must be free from all belief and disbelief.

helps a great way to grasp the निश्चय and leads to it.

They are distinct and yet related

28-2 समतमदा-सर्वेन. निर्दोषा ।

तिक्रोडीपरिमुद्धोए-कपतापष्टेदपरिशुद्धा ।

28-2 अपुनर्वन्धकादयो-ये मत्वा उत्कृष्टां कर्म-
स्थितां तथा अपुनर्वन्धकत्वेन क्षययन्ति ते खलु अपुनर्वन्धका आदिगव्यान्
मार्गाभिमुखमार्गपतितादयः परिगृह्यन्ते दृढप्रतिज्ञालोचकादिलिङ्गाः, एतद्गम्या
इयं न संसाराभिनन्दिगम्या तेषां ह्यतो विषयप्रतिभासमात्रं ज्ञानमुदेति न
तद्वद्वेषत्वादिवेदकमिति ।

एअप्पिअत्त खलु इत्थं लिङ्ग—आज्ञाप्रियत्वम् अपुनर्वन्धकादिलिङ्गम्
प्रियत्वमुपलक्षणं श्रवणाभ्यासादं ।

28-4 न एसा अन्नेसि देया etc एसा आज्ञा न अन्येभ्य अपुनर्वन्ध
कादिव्यतिरिक्तेभ्य संसाराभिनन्दिभ्य. देया । तत्परिज्ञा-संसाराभिनन्द-
परिज्ञा लिङ्गविपर्ययात् भवति ।

उक्तं चः—

क्षुद्रो लोभी अतिदीनो मत्सरी भयवान् शठः ।

अजो भवाभिनन्दी स्यात् निष्फलारम्भसगतः ॥

तथणुगद्वयाए etc तदनुग्रहार्थमेव न देया ।

उक्तं चः—

अग्रगांतमत्तो शास्त्रसद्भावप्रतिपादन ।

दोषायाभिनवोदीर्घं शमनीयमिव ज्वरे ॥

इहैव निदर्शनमाह,

आमर्कुभादकन्यासजातेन, उक्तं च—

आमे घडे निर्हिते जहा जलं तं घडं विणासेड ।

इयं सिद्धेतरहन्म अप्पाहारं विणासेड ॥

एसा कसणोच्यते-अयोग्येभ्य. आज्ञाअप्रदानत्वा ।

Translation

1

Salutations to the divine worthy preceptors of the three worlds who are above passions, omniscient, worshipped by the lord of gods and speakers of things as they are. They propound thus—Here indeed, the soul has no beginning. Its existence in the world is without beginning caused by the association of karmas full of misery, yielding misery (here) and giving rise to (further) miseries.

The worldly existence can be destroyed by pure religion which can be obtained by the elimination of sinful deeds which (in their turn) are the result of the pure and natural thought activity &c. Means to achieve it are to seek four-fold shelter—to censure evil and to practise merit. It is always necessary for a man aiming at salvation therefore to meditate upon them repeatedly in case of mental unrest and thrice a day when there is no unrest.

May the divine Brahmins who are the great masters of three worlds, store of excellent merit free from affliction, hatred and delusion the unimaginable desire-yielding gem a boat in the wo-

ridly ocean and the only sure refuge, be my shelter for the whole life.

In the same way, may the liberated souls who are free from birth, old age and death having removed the blot of karmas, unobstructed, possessed of perfect knowledge and connation, residing in the city of perfection, joined with matchless bliss and completely successful, be my shelter.

Similarly, may the monks of calm and grave thoughts, desisting from sinful activities, knowing the fivefold conduct, devoted to benevolence, pure and unaffected like the lotus, engaged in study and meditation and always purifying their mind, be my shelter.

So also, may the religion which is preached by the omniscient, worshipped by gods, demons and men, the sun to dispel the darkness of delusion, the great charm to destroy the poison of love and hatred, the cause of all bliss, the fire to burn the forest of karmas and the winner of the liberated state, be my shelter for the whole life.

Having sought their shelter, I censure evil deeds. I have learnt from the words of the benevolent friend, preceptor and the holy master that

If my attitude—faulty, improper undesirable, sinful
 and sin-yielding, subtle, or gross, adopted or
 caused to be adopted or encouraged by mind,
 body or speech, due to love hatred or delusion,
 here in this existence or the other towards the
 Arahantas or liberated souls or preceptors or tea-
 chers or monks or nuns or other religious res-
 pectable and adorable places or persons, father,
 mother kinsmen or friends or benefactors, to the
 believers in general and even to nonbelievers or
 the objects leading or not leading to righteousness
 —deserves to be censured, is evil and should be
 abandoned knowing it to be thus I like the truth
 with faith and censure that attitude as evil and
 worth avoiding in the presence of the Arahantas
 and siddhas Let me not thus desire sin

May this censure of mine be sincere Let
 me swear not to do it again This is highly
 agreeable to me, so I desire the precepts of the
 Arahantas the divine preceptors and benevolent
 friends May I have contact with them May
 this request of mine be good and fruitful May I
 have great respect for it May it be the seed of
 liberation for me Having got (contact with) them,
 may I be fit to serve them and execute their or-
 ders with devotion and without transgression

Aspiring for liberation, let me devote myself to good deeds according to my energy. I appreciate all the performances of Arhantas, the perfection of all the liberated souls, the course of behaviour of all the preceptors, the scriptural instructions of all the religious teachers, the monkhood of all monks, the means of emancipation employed by all laymen and the means of righteous course of conduct for all gods and pure-minded souls aiming at liberation. May this appreciation be according to the rites, of good motive of good practice and free from transgression by the power of Arhantas etc. who are possessed of great merit. Those divine omniscient masters are above passions, possess unimaginable power, and possessing great bliss they cause the same to living beings. I am silly and sinful, affected by delusion without beginning, not knowing things in reality. May I know the beneficial and the harmful, desist from the latter, practise the former and achieve my interest by offering proper service to all living beings. May I desire good deeds.

Bonds of bad karmas of one who studies, hears and thinks properly over this, get loosened decreased and destroyed or if they are freed of further series their power breaks down and their effect grows weak by good condition of the soul,

like the poison which is tied down by a ringlet. They can be easily removed and they do not recur. Similarly, bonds of good deeds accumulate, increase and bear perfect fruit. Good karman, excellent in character, earned by excellent thought activity and sure in its fruit brings good result like the great medicine which is well employed. It starts good things and accomplishes the great happiness (मोक्ष). Therefore one should study, hear and ponder over this with good concentration without the desire for any worldly reward and by checking evil thoughts, knowing it to be the seed of good mental condition. Salutations to the great passionless preceptors to whom even gods bow down. Salutations to other worthies also. May the faith of the omniscient be victorious. May the living beings be happy by the great enlightenment.

2

Being eager to accept the vows (religious merits) one should think over their nature, inherent beauty, company, benevolence and instrumentality in achieving the great object. One should also remember that they are difficult to practise, dreadful in violation and causing delusion difficult to regain. Thus one should accept them

according to one's ability, in the proper manner and with great devotion. They are (1) gross abstention from injury to life (2) gross abstention from falsehood, (3) gross abstention from acceptance of things which are not given, (4) gross abstention from sexual intercourse and (5) gross avoidance of possession. Having accepted these, he should exert in their practice. He should receive, attend to and execute the orders. The holy commandments are the great charm to remove the poison of delusion, water to extinguish the fire of hatred, science of medicine for the disease of karmas and the desire-yielding tree to give the fruit of liberation.

One should avoid the company of the irreligious friends and think of newly acquired merits (vows), demerits of old contact which have no beginning, wicked companionship of irreligious friends, censure in both the worlds and consequent series of evil things. Compassionate towards the people he should carefully avoid going against the world. He should not lower down religion, as it causes mental unrest and is the seed as well as the fruit of great ignorance (मिथ्यात्व). He should think thus:—There is no evil greater than this. It is mere blindness in this wilderness of the wo-

world It is the generator of evil mishaps, extremely dreadful by nature and contracting many sinful things

He should serve the religious friends according to rites as a blind man does the guide the patient does the physician the poor does the rich and the frightened does a great leader He should cherish great respect for those religious friends as there is nothing better He should desire their orders, accept them and execute them without transgression

In conformity with the vows undertaken, he should behave like a true layman His performances should be pure with the pure activities of his mind body and speech He should avoid all undertakings for they hurt many lives, are censurable, cause of great distress and obstacle in the next birth He should not contemplate trouble to others He should not feel depressed or elated (in times of loss or gain) He should not utter false harsh, slanderous and unconnected speech but speak what is beneficial and moderate So also he should not kill creatures should not accept what is not given should not look at the wives of others (passionately) and should not indulge in unprofitable occupation He should be pure in the activities of his body

Similarly, his charity, enjoyment, retinue and store should be in proportion to his gain. Not troubling his servants but obliging them according to his power, he should be compassionate and free from attachment in his mind.

There is religious merit in their protection indeed as it is in the case of others. All souls are individually separate. Attachment is the cause of bondage.

He should be always mindful of the duties of a layman and think thus "I am so and so, of such a family, the pupil of such a preceptor, and devoted to such a religious course of conduct. I do not violate it. It is not declining but progressing. It is the essence, the real interest of the soul and benefit. All else is futile especially when it is not accepted with rites. Thus the highly compassionate and well enlightened divine Arahantas the friends of three worlds say."—Having contemplated in this way, he should carefully adopt such behaviour as is not opposed to this. Such behaviour is the auspicious beginning of its accomplishment.

Then, he should keep awake for religious meditation of the following nature. What stage have I attained to in the present? Sensual plea-

sure are worthless, sure to end and bitter in their result. The terrible death destroys everything. It comes unknown. It cannot be prevented. It occurs again and again. Religion is its medicine, absolutely pure, followed by the great, beneficial to all, free from transgressions and the cause of great joy.

Salutations to this religion, to its propounders, to its followers, to its propagators and to those who accept it.

I desire to accept it with the good activities of mind, body and speech. May I get this favour of the highly blessed Jinas. One should think thus with concentration and always obey those (monks) who possess that religion. That is the great weapon to cut off delusion. Thus being purified by pure thoughts and consequent removal of karmas, secures fitness for it. Then disgusted with the worldly life, aspiring for liberation, free from attachment and not distressing others, he acquires the purity of thoughts.

3

Having contemplated on the religious duties of a monk, a man with the said merits should well exert to accept them without offending others. Offending others is the obstruction in its attain-

ment. It is not the remedy. From unwholesome beginning there can indeed be no good. He should anyhow enlighten the parents if they are not enlightened. That life is praiseworthy which is successful in both the worlds. Karmas done in company yield the fruit in company. Otherwise there will be a long separation and our condition will be like that of birds residing in one tree- Death is extremely powerful and imminent. Human birth is difficult to obtain like the jem lost in the ocean. There are many other existences, but they are all full of misery, dark with delusion, ending in inauspicious karmas and unfit for pure religion. While this human existence is the right thing which serves the purpose of a boat to cross this worldly ocean and which is fit to be employed for the benefit of the soul. That boat has its holes stopped by the principle of Samvara, knowledge for its pilot and its speed is caused by the wind of penance. This opportunity of human birth is difficult to get. Its utility is matchless in all things as it is the means of religion which secures perfection. It is worth accomplishing, for in that state, there is no birth, no old age, no death, no separation from desired objects, no union with objects not desired, no hunger, no thirst and no other fault. The condition of the soul there, is absolutely

independent, free from inauspicious feelings of love etc, peaceful, blessed and free from troubles

Opposed to this, the nature of the world is unsteady Here indeed, even the happy are in reality unhappy and the real unreal Everything is untrue like a dream So, enough of attachment for it Please favour me (with permission), and exert yourself to cut it off I too may achieve the end with your consent I am disgusted with birth and death My desired object will be secured by the power of the preceptor Thus others also should be enlightened Then he should practise religion in their company, and do what is proper, ever without the hope of reward Such is the order of the great monk If by the fruition of karmas they are not enlightened he should by his own wisdom and according to his capacity arrange for their maintenance secured by new source of income or interest etc. It is gratefulness indeed Compassion in this world is the principal originator of religion Then with their permission he should accept monkhood Even then if he does not get permission he may employ deceitful means though not deceitful at heart, because the propagation of religion is the real benefit to all creatures By trying various means he should accept asceticism with their premission If they do not

agree in any way he should leave them following the example of one who would leave the patient in an improper place to bring medicine for him.

Suppose that a certain man somehow happens to enter a forest with his parents and is attached to them. There, they (parents) catch a great disease, fatal and incurable by ordinary men but whose medicine is possible. Then the man due to attachment may consider, "They will surely die without medicine. With medicine they may possibly live and they can pull on yet for some time." So having made all necessary arrangement for their food, bedding etc, if he leaves them to bring their medicine and to earn his livelihood, he is good. This sort of abandonment is no abandonment, but not abandoning them is real abandonment. Wise men look to the result in this case. Those who can see that are wise. That man after getting the medicine may possibly preserve their life. That is the right course for a man.

Similarly a great pious man, devoted to religion may happen to fall in the forest of the world with his father and mother. There they catch the disease of karmas which is surely destructive, incurable by ordinary people who have not secured faith in the religion but whose medicine lies in *Samyaktva* and which ends in death etc. Then the

pious man on account of his devotion to religion may think, ' These (parents) will surely die in the absence of the medicine of Samyaktva etc By getting it they may or may not live From the practical point of view they can live yet for some more time " Then having made all arrangement for their maintenance etc in this world, if he leaves them and accepts asceticism for doing all that is necessary in his spiritual nourishment and to bring the medicine of Samyaktva etc from some excellent preceptor he does well to succeed This abandonment is no abandonment on account of the contemplation of the truth While not to leave them means real desertion due to false belief The fruit of the true principle is in reality the principal thing here Wise men who see it are very near liberation by getting this medicine of Samyaktva for them he possibly makes them live eternally by connecting them with the successful seed of liberation This is proper for a good man The obligation of parents cannot be returned (in any other way but this) That is the duty of the good Lord Mahavira himself is the example here in averting the defection of parents which would result into a series of unhappy things Thus, without offending anyone in any way, having worshipped the divine Vitaragis and monks in the presence of a good preceptor, having satis-

fied the needy according to his means, clad in auspicious garments, at the auspicious moment, purified by the *गुह्यमन्त्र*, and with great joy he should according to rites, leave the life of a householder and accept the duties of a monk. A wise man who wishes perfection should not violate this order of the Jinas as it is highly beneficial and as its breach brings great evil.

4

Thus initiated into monkhood he gets the fruit of performance by proper ceremony. The high-souled monk of pure conduct does not get perverted. In the absence of perversion and by the application of proper means the desired object is accomplished. One who is not perverted does not take to improper means. The proper means succeed as a rule. Otherwise they lose their propriety and that will incur the fault of unwarranted consequence. This is *निश्चयमत* or ideal point of view.

That monk, looking with an equal eye at gold and clay, friends and foe, free from the pain of obstinacy and possessed of the joy of peace learns discipline well. Staying with the preceptor, devoted to him, modest, knowing the truth, possessing the spirit of service and given up to rites on account of his importunity for truth, believes

that there is no better principle Aiming at liberation, his goal, and free from any desire connected with this life or the next he studies the scriptures like the great charm, thoroughly masters them and employs them well This is the precept of the wise Otherwise it (study) is of no use like the charm improperly acquired By non-propitiation there will be nothing To those who have never begun it, the preaching of the true path will cause pain or contempt or non-acceptance That study without propitiation is no study due to the absence of Samyaktva This (non-propitiation) is not found in the case of those who have got Samyaktva Violation in their case brings mishap in the beginning but it surely secures the goal as the beginning (of propitiation) has once been made In that case there is indifference to the preaching of the right path or mere acceptance or the beginning of practice Study of this nature is real study on account of Samyaktva though little The man who thus violates is as a rule with the seed of Samyaktva It is possible for the believer only who is much troubled by karmas One who is free from such troubles and is on the right path acts according to the Canon and is possessed of the eight mothers of creed five items of carefullness and three ways /

of guarding. One who abandons these mothers is a child in asecticism and suffers like the child who abandens its mother. The omniscient lord is a master of asecticism, the very fruit of these mothers of creed and he knows this well in both the ways subjective and objective.

So also he knows the island for rest and lamp for light both sinkable and unsinkable, steady and unsteady. He exerts to make the sinkable unsinkable and unsteady steady according to his power. He remains unperturbed, indifferent and free from attachment. He propitiates the best course. Thus by gradual progress in religious achievements he becomes free from sinful karmas and being purified, performs lifelong spiritual worship. He enjoys thereby the happiness of peace, not pained by the practice of restraint and penance and not dejected by hardships or harassment as a patient gets relief by good treatment and medicine.

There may be a man oppressed by a great disease, bearing its pain, knowing its true nature and really dejected. By the words of a good physician he may know the disease well and try good medicines in the manner instructed, checking all self-willed behaviour and taking light and wholesome food he becomes free from the disease,

His pain disappears and he regains health. He gets more healthy due to the consequent ease and owing to attachment for the health goes on cherishing good and pure thoughts being careful in doing all that the physician asks him to do without the least pain or dejection or agitation of mind even when the veins are cut open (for injections) or salt is applied because he knows that his desired object is fulfilled by the growing consciousness of health and pacification of the disease, and highly respects the physician.

In the same way a man who is oppressed by the disease of karmas, who has experienced the pain of birth etc. and who knows its true nature gets really disgusted with it. Then by the words of the preceptor and by good performances he knows it and accepts the right course of asceticism in the manner shown in the previous chapter. Avoiding carelessness taking pure and tasteless food being cured of the disease of karmas and the pain of separation from dear ones disappearing he regains the health of pure monkhood and purifies himself the more by good thoughts. As a result of the peace of mind caused by regaining pure monkhood and due to special attachment for the same he remains always calm and steady even in hardships and

calamities, with the tranquility of mind caused by the growing destructive-subsidential thought activity (क्षायोपशमिक्रमाव), by his knowledge of truth and his consciousness of the importance of the religious path, advances in pure thoughts and highly respects the preceptor by the proper acceptance of his words without (blind) attachment, in the natural course. This natural course (of showing respect to the precept) is shown to be great and important—particularly due to the great respect paid to the divine master thereby. His commandment is, "One who believes in me does so in the preceptor". Otherwise (without respect for the preceptor), that practice is no practice. It is censured by the philosophers as the practice of a vicious woman for it bears no fruit. In this connection the fruit is explained to be like the satisfaction of having eaten poisoned food. Its real fruit is the worldly whirlpool giving rise to many inauspicious things. Great respect for the preceptor is itself liberation on account of its being the surest means to achieve it. It establishes contact with the great preceptor (तीर्थंकर) and thence perfection is a surety. This rise of good thoughts results into the purest mental condition which is like the physician to cure the disease of the worldly existence. Nothing is better than this. It stands no comparison. That

monk with such intellect thought-activity and condition of the soul does not swerve from the right path and with the soul-power increasing he surpasses all the gods in happiness after twelve months. Thus the great ascetic has said. When he keeps the vows intact, gives up pride, feels grateful to the lord and becomes the best of such people. At that time he cuts off the further growth of karmas and gives up attachment for those things which are liked by the non-believers. He is called a real ascetic by the Tirthankaras, who swims against the current of worldly acts, abstains from being favourable to the current and whose activities are always good. He propitiates monkhood who fulfils the vows undertaken pure and free from transgression and gets a pure birth proper for securing liberation. The requisites of enjoyment are obtained according to good form etc. Then he gets in full all the beautiful requisites of enjoyment which are fully justified, which are pleasant, being free from distress, which offend none and which are beautiful in their result. No other requisites but these are perfect. But the real knowledge is that which explains the truth by discarding even these enjoyments here and in the next birth as distressing. By this knowledge good activity characterised by proper acceptance of duties is accomplished. Pure condition of the soul urges this activity. Generally

there is no obstacle in its progress due to the absence of the bondage of sinful karmas. All these activities are acquired by him as a result of the devoted propitiation of asceticism in past births. So he exerts well in the path and achieves the desired object with ease. Thus the absolutely faultless practice becomes the real good practice to secure the spotless object viz liberation. It gives rise to good karmas by the gradual accomplishment of good activities. Then he obtains the great reality viz liberation. Clever in its achievement and having a great rise of good deeds, he does it by consistently employing in various ways the means of causing Samyaktva. Possessing the energy of a creator, with his good activities succeeding, beautiful in all respects, the cause of good concentration etc, the lamp for the darkness of delusion, the doctor of the disease of attachment, the great ocean to extinguish the fire of hatred and the cause of accomplishing Samvega, he is like the incomprehensible Chintamani Gem. Thus he wins the great reality by special compassion and thoughts, being free from the sinful karmas accumulated in many births and by his thoughts progressing in purity as a result of his propitiation in many past births, he gets the best and the final existence, the cause of liberation and of the great rea-

lity Having fully performed all the duties in that existence and having shaken off the dirt of karmas, he accomplishes the object, becomes perfectly enlightened, free from karmas, gets emancipation and puts an end to all miseries

5

That monk when thus liberated, becomest he great Brahma and abode of auspicious things, without birth old age and death, with all inauspicious karmas destroyed and incapable of bondage He regains the true nature, does not act, is devoted to the true nature of his soul and gets infinite knowledge as well as connation He is neither sound nor form nor smell nor taste nor touch

It is the formless (existence) entity of no particular shape, full of infinite energy successful, free from all troubles, absolutely independent, steady and calm Its happiness is the best as it is not the result of any combination Dependence means absence of happiness Combination is the cause of separation Its fruit is no fruit as it brings degradation Fools out of delusion very much desire it Delusion causes perversion It results into endless evils Hence the Lord has

called it the best enemy of soul. These liberated souls have no connection with the sky, because they are steady in their own nature. The sky does not rest upon any other thing nor does anything rest upon it. One entity does not depend on the other. This principle cannot be imagined. The truth is known to the omniscient. This is the real point of view. Combination ends in separation. This is no combination (of the sky and soul). The sign of combination is different. There is no dependence here. Like the infinite happiness it is their very nature (to rise up to the end of the world and remain there unsupported). It (happiness) cannot be compared but of the liberated souls only it can be the experience. This is the order of the omniscient Jinas, absolutely true. For falsehood, they have no reason and nothing happens without a cause. It can be explained by an illustration only. The happiness which results from the destruction etc. of internal foes is infinite times more than that which is felt by the destruction of all enemies, by the disappearance of all diseases, by the combination of all objects and by the fulfillment of all desires. Love etc. are internal foes. The rise of karmas means diseases. Great supernatural powers are the wealth.

The desire for non-attachment is the desire. Thus it is very fine. It cannot be known in truth by others as the happiness of an ascetic cannot be known by a non-ascetic or as that of health by the diseased.

Its nature cannot be conceived. In consideration of one liberated soul it is with beginning and without end. In consideration of the flow, it is without beginning. Those divine masters too are of the same nature due to the particular kind of liberality (मयत्वं). It varies according to the particular fruit. If there is no difference in मयत्वं there can be no difference in its accompaniments (सहकारिकाणः) as it is as dependent on it (मयत्वं). So the theory of manifold predications is the true theory. It applies here also. Otherwise it will mean absolutism (एकान्त) which is false. It cannot solve the problem. It is against the doctrine of the worthy master.

Liberation is for the mundane only. It is not for one who is not in bonds (of karmas) for then it will be meaningless. Considering the flow, bondage has no beginning like the past time. If there is bondage for the unbound there will be no liberation as there will be the possibility of bondage again (for the free) and there will be

no distinction between the liberated and the non-liberated. If the bondage is without beginning, even then the separation is possible like that of ore from gold. One who has no senses has no desire to see and that desire is not possible for the unseen. If that desire is natural it should not end. If it ends there will be no place for the soul. Otherwise it will (desire) not be of the soul. In fact, it is not equal to *भव्यत्व* which is not purely of the nature of the soul. There is no equality in consideration of future continuation also, for then the desire (*दिहता*) will never be different from omniscience. To infer such a nature in it is unjustified. This is the fault in inferring it. Hence it is just to say that bondage etc. of the soul result from its development. Thus the doctrines of bondage and liberation are naturally proved to be true by all stand-points.

Karmas are not one with the soul. They are not imaginary things. Otherwise there will be the distinction between the mundane existence and the other. Mere absence of mundane existence again is not liberation. The destruction of the *संतान* does not mean that it will not be produced again. Such a belief is improper. Then the world will

not be without beginning and there will be no causal relation. To think of *सत्त्व* as being of that particular nature is not proper. Then the *सत्त्व* is decidedly rendered without support. So it is proper to take it as the particular nature of the soul only. This theory is very deep. It should be thought of with great intellect.

This happiness of the liberated souls has no end. Therefore it is called the best. It is infinite and absolutely free from eagerness. They live in the place of perfection at the top of the universe. Infinite number of liberated souls can stay as a rule in the place where there is one liberated soul. The rising of the soul to this place though without *karmas* is due to previous practice and it can be explained by the illustrations of the gourd etc. It is an established rule. Rising up to this place without touching anything in the middle is due to its special excellence. There will be no end to the number of the liberable souls as they are infinite. This infinity should be known by that of the units of time. *मय्य* means mere fitness for liberation (and not surety) in the case of some, like the particular wood only which is fit for preparing an image. This is the practical point of view. It is also a part of truth as it purifies activity, and is the theory of

manifold predication and is a part of the real point of view. The real standpoint is concerned with the order of the divine lord Jina. It is good in all ways, pure in three respects and known by those who do not contract the karmas again. The sign of such people is their liking for the order. It can be known by proper behaviour of the person and it decidedly produces the desire for liberation. This order therefore should not be given to others. Such people (unfit for this order) can be known from their characteristic which is quite contradictory to that of those who deserve it. Out of compassion for them it should not be given as the water is not poured into a raw pot of clay (to preserve it). That is called compassion. It is absolutely pure, resulting in non-transgression and securing the highest bliss on account of great reverence for the lords of three worlds.

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